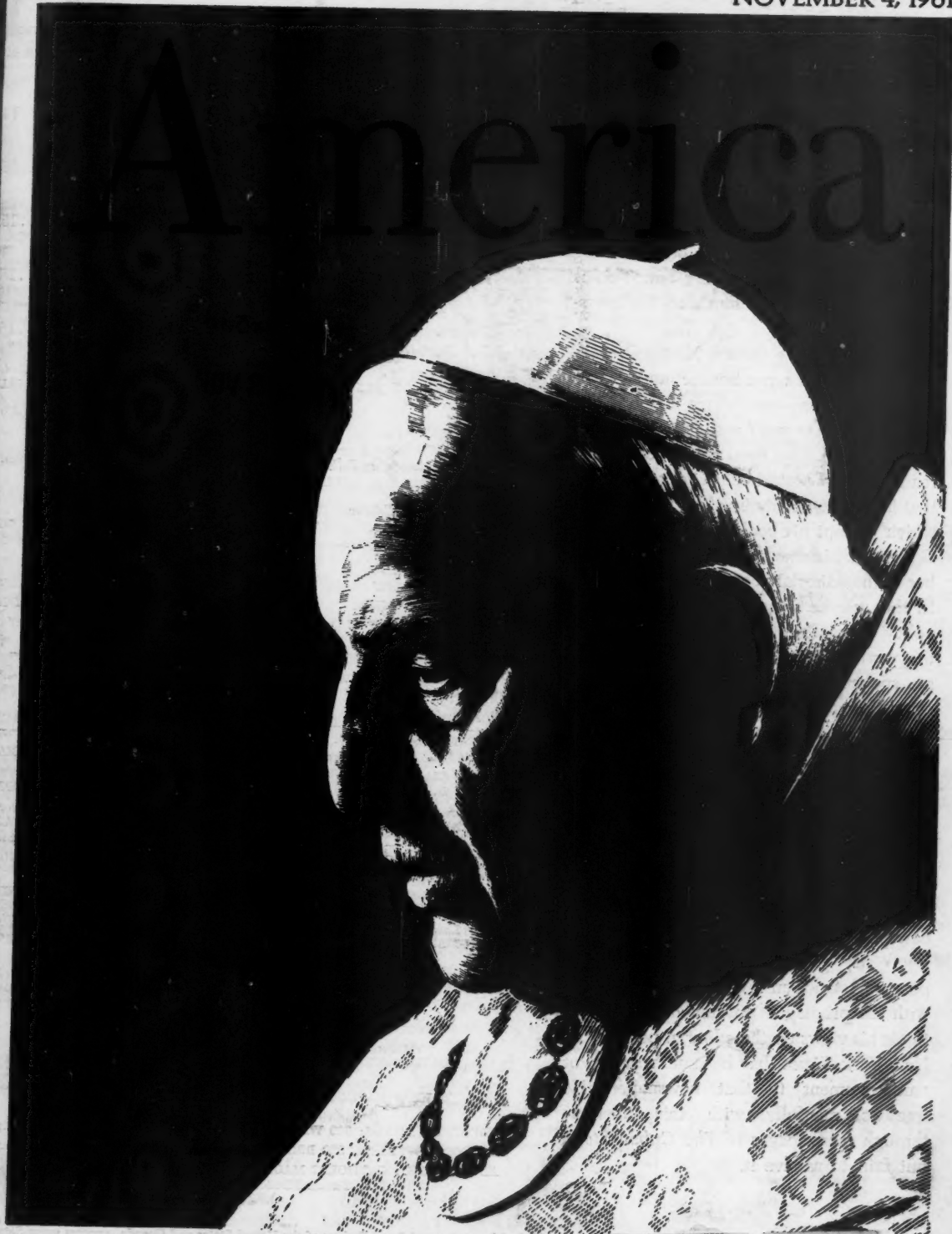


25 CENTS

NOVEMBER 4, 1961



JOHN XXIII - PASTOR

BUFFALO & ERIE COUNTY  
PUBLIC LIBRARY  
- VENDOR REFERENCE DIV  
FRANKLIN-BUFFALO 2  
AX-36667 12-31-63



# America

NATIONAL CATHOLIC WEEKLY REVIEW

VOL. 106 No. 5 WHOLE NUMBER 2734

November 4, 1961

## OF MANY THINGS

For some time now Herbert L. Matthews of the *New York Times* has been meeting himself coming in and going out. This is creating problems for him and the newspaper he represents.

✓ As a private citizen, Matthews publishes books of reminiscence and highly personal opinion—on Franco Spain (*The Yoke and the Arrows*) and on Castro (*The Cuban Story*). One need not be too close a reader of Mr. Matthews' prose to discover that he is emotionally involved in the topics which prompt his books.

✓ Mr. Matthews is also a writing member of the editorial board of his newspaper. In this role he shapes the *Times*' editorial policy on matters touching those parts of the world where Spanish and Portuguese are spoken. Thus, except when absent on other business, Matthews writes the *Times* editorials on Cuba and Fidel Castro. And it shows.

✓ Recently, at a meeting in New York of the Inter-American Press Association, both the *New York Times* and Mr. Matthews personally were severely criticized, first by the Committee of Freedom of the Press and then by a group of exiled Cuban newspapermen.

✓ My guess is that Mr. Matthews' personal stand on Fidel Castro, together with his privileged position of being able to air his views on the editorial page of the *New York Times*, has become a source of embarrassment to that newspaper. He wrestles manfully with this dilemma through many pages of *The Cuban Story*, but fails to resolve it.

T.N.D.

Pope John XXIII: Teacher ..... 149  
Philip S. Land, S.J.

Foreigners in Britain ..... 151  
Michael Cooper

The Clergy in an Atomic Attack ..... 152  
Donald Wolf, S.J.

Today's Opportunity ..... 154  
Thomas Patrick Melady

Some Significant Thoughts on Catholic Education ..... 156  
A State of the Question

PUBLISHED BY JESUITS OF THE UNITED STATES AND CANADA

Editor-in-Chief  
THURSTON N. DAVIS

Managing Editor  
EUGENE K. CULHANE

Literary Editor  
HAROLD C. GARDINER

Asst. Managing Editor  
WALTER G. NESBIT

Feature Editor  
WALTER M. ABBOTT

Librarian  
WILLIAM H. DODD

Associate Editors  
JOHN LAFARGE  
ROBERT A. GRAHAM  
FRANCIS P. CANAVAN

BENJAMIN L. MASSE  
L. C. McHUGH

VINCENT S. KEARNEY  
DONALD R. CAMPION  
C. J. McNASPY

Assistant Editors  
PAUL A. WOELFL  
WILLIAM H. QUIERY

### Corresponding Editors

<b>Washington</b> JAMES L. VIZZARD	<b>Baltimore</b> GUSTAVE WEIGEL	<b>Boston</b> ROBERT F. DRINAN
<b>Chicago</b> JOHN R. CONNERY	<b>Mobile</b> PATRICK H. YANCEY	<b>New York</b> VINCENT P. MCCORRY
<b>San Francisco</b> RICHARD E. MULCAHY	<b>Toronto</b> GORDON GEORGE	<b>Bogotá</b> VICENTE ANDRADE
<b>Lima</b> FELIPE MACGREGOR	<b>Madrid</b> PEDRO MESEGUER	<b>Oxford</b> BERNARD LEEMING
<b>London</b> JOSEPH CHRISTIE PAUL CRANE	<b>Paris</b> ROBERT BOSC JEAN-YVES CALVEZ	<b>Rome</b> PHILIP S. LAND ROBERTO TUCCI
<b>Leopoldville</b> JEAN-MARIE CARDOL	<b>Lusaka</b> NEIL G. McCLUSKEY	<b>Jakarta</b> J. HAARSELHORST
<b>Poona</b> JAMES J. BERNA		<b>Rangoon</b> JOSEPH F. MURPHY

General Manager  
WILLIAM HOLUB

Circulation  
CATHERINE G. BALL

Advertising Production  
ELEONORE R. RIEDMANN

Art  
JOHN HAPGOOD

Typography  
GENE PAUL MUZIO

EDITORIAL ROOMS: 329 WEST 108 STREET, NEW YORK 25, N.Y. UN 5-3737

BUSINESS OFFICE: 920 BROADWAY, NEW YORK 10, N.Y. AL 4-5590

ADVERTISING: CATHOLIC MAGAZINE REPRESENTATIVES  
Penn Terminal Building, New York 1, N.Y.

*America*, the National Catholic Weekly Review, edited and published by a group of Jesuit Fathers of the United States and Canada, appears every Saturday of the year, excepting the last Saturday of December. Second-class postage paid at Philadelphia, Pa. The *America* Press business office is located at 920 Broadway, New York 10, N.Y. Subscription rates, United States and Canada, \$8 for one year; \$15, two years; \$22, three years. Single copies: current, 25 cents; six months or older, 50 cents. Foreign subscription rate, \$9.50 for one year. To change your mailing address, please give five weeks' notice, supplying both old and new addresses to *America* Press, 920 Broadway, New York 10, N.Y. Send notice of undelivered copies on Form 3579 to *America*, Erie Ave., P.O. Box 28, Philadelphia 32, Pa. *America* is indexed in Readers' Guide to Periodical Literature, Catholic Periodical Index, and Guide to Catholic Literature.

# Correspondence

## St. Patrick Beats Moira to Africa

EDITOR: A complaint and lament over AMERICA.

Moira Walsh writes on the movie *The Big Gamble* (Films, 9/16): "... its on-location African photography in color is excellent."

However, *Time* magazine commenting on the same movie (*Time*, 9/15) says: "The landscape doesn't look African, and it isn't; almost all the outdoor scenes were shot in the south of France. Last straw: in their entire trip through what passes for unaccommodated wilderness, the lovers see exactly one poor little old lizard."

Who's right?

TED HOTTINGER, S.J.

Saint Mary's College  
Saint Marys, Kan.

EDITOR: To paraphrase *Time*: "AMERICA's critic goofed." The truck journey in *The Big Gamble* was photographed in the south of France.

In my own defense let me say that the film did have some authentic "second-unit" photography of Africa, including a tender-landing from an ocean liner, and some shots of a shantytown main street complete with a disintegrating hotel called "Palais Royal," or something equally and superbly inappropriate.

My willingness to be fooled in this instance may have a subconscious explanation which *Time* unwittingly put its finger on when it said: "In their entire trip through ... unaccommodated wilderness, the lovers see exactly one poor little lizard."

The absence of snakes and other repellent and dangerous forms of wild life may have been what led me to conclude that Africa never looked lovelier.

(MISS) MOIRA WALSH

New York, N.Y.

## Down-to-Earth Questions

EDITOR: As a parent of three children in elementary and secondary Catholic schools, and as an "educationalist" in a Catholic college preparing teachers for Catholic and public schools, I am disturbed by the recent articles that suggest and even urge the discontinuance of some part of our Catholic educational system. These are some of the questions I think need to be answered:

1. Why are most of the articles written by those whose primary interest is in private high school and/or college level education?

2. Why don't more superintendents speak out on this problem as did Fr. John T. Foudy in the *San Francisco Monitor* (9/29)?

3. Why aren't Catholics made aware of costs, additional funds needed, etc., through the local Catholic press?

4. What are the facts regarding curtailment of Catholic elementary education?

5. What evidence is available that grades 7-12 or 9-12 are the most critical years?

6. To what extent are our schools creating divisions in our parishes?

7. Can we legislate pupils from non-Catholic grade 6 to Catholic grade 7, 8 or 9?

8. Is not the parish the soundest base for support of the schools?

9. Is the Catholic laity willing to curtail Catholic education because it costs too much?

F. ROMAN YOUNG

Los Angeles, Calif.

## Every Age, Its Ax to Grind

EDITOR: What was the response, among Catholics, to *Rerum Novarum*? To *Quadragesimo Anno*? And now, to Pope John's *Mater et Magistra*?

When the Supreme Court hands down a decision in accordance with my own political, social and economic convictions, I applaud the Court as the bulwark of our system.

When the Supreme Court hands down a decision which conflicts with my opinions or convictions in a given area of social life, I denounce it, and accuse the majority of the Justices of usurping the role of Congress or the States or the President.

When the Pope denounces communism, everybody quotes him—especially Catholics.

When he gets positive, constructive and fundamental, however, we either denounce his meddling, ignore the document and carry on as usual, or refer the whole matter to a committee for 40 more years of study-club "activity." This keeps the reformers out of mischief. Meanwhile, history is made by others.

For many centuries the Church was accused of collaboration with political and economic conservatism. Then, beginning with Pope Leo XIII, a shift began, away from the right and toward the center.

Different toes are stepped on as we pass from Leo XIII to John XXIII, but in each age the axes grind.

JAMES J. BURNS

Brockton, Mass.



Announcing . . .

a new paperback series

## NOTRE DAME PAPER BOOKS

### Chaucer Criticism, Vol. I The Canterbury Tales

RICHARD J. SCHOECK and  
JEROME TAYLOR, eds.

NDP 1, 310 pp. . . . . \$1.45

### Chaucer Criticism, Vol. II Troilus and Criseyde and the Minor Poems

RICHARD J. SCHOECK and  
JEROME TAYLOR, eds.

NDP 2, 300 pp. . . . . \$1.95

### Adaptation of the Religious Life to Modern Conditions

Selections from the *Notre Dame  
Institute of Spirituality, Vol. I*

NDP 3, 160 pp. . . . . \$1.95

### The Novitiate

Selections from the *Notre Dame  
Institute of Spirituality, Vol. II*

NDP 4, 168 pp. . . . . \$1.95

### Power and Democracy in America

WILLIAM V. D'ANTONIO and  
HOWARD J. EHRLICH, eds.

NDP 5, 192 pp. . . . . \$1.95

### The Church and the Liberal Society

By EMMETT J. HUGHES

NDP 6, 310 pp. . . . . \$1.95

### The Legends of the Saints

By HIPPOLYTE DELEHAYE, S.J.

NDP 7, 240 pp. . . . . \$1.95

### Towards a Better Understanding of History

By BERNARD NORLING

NDP 8, 143 pp. . . . . \$1.95

### Imparting The Christian Message

By JOHANNES HOFINGER, S.J.

NDP 9, 119 pp. . . . . \$1.75

UNIVERSITY OF  
NOTRE DAME  
PRESS  
Notre Dame · Indiana



# Current Comment

## Pope John XXIII at 80

In the late afternoon of a cold and rainy Nov. 25, 1881, a son born that very day to Marianna Mazzola Roncalli, wife of sharecropper Giovanni Battista Roncalli, was baptized in the parish church of Sotto il Monte, in the province of Bergamo. He was named Angelo Giuseppe. No one, of course, except perhaps his doting parents, imagined that the child would one day note his 80th birthday in the Vatican, as Pope.

The official celebration of Pope John's birthday is being held, not on the day proper, but on Nov. 4, anniversary of his coronation as Supreme Pontiff.

The late Pius XII loved people and was never happier than when in their midst. His aristocratic upbringing, however, gave him a somewhat reserved and formal manner. John XXIII is less accessible to visitors in the Holy City, but his warm and uninhibited personality expresses itself in other ways. Few will ever forget the consternation betrayed in the staid Vatican when the newly elected Pontiff visited the city jail in Rome and there recalled how one of his relatives had once been arrested for poaching. Such delightful lapses into informality were to characterize the later relations of "Papa Roncalli" with all those he met. (See *Washington Front*, p. 145.)

What does the Pope wish from the faithful who celebrate with joy his 80th birthday? Such a question is easy to answer. The Holy Father's heart is set on bringing to completion the bold venture of an ecumenical council which he launched in simple confidence shortly after he became Pope. His loyal sons and daughters around the world could hardly please him more than by multiplying their prayers on this occasion for the early convocation and prompt conclusion of the Second Vatican Council.

## Survival in Hungary

The London *Catholic Herald* has described the late Archbishop Joseph Groesz of Kalocsa, Hungary, as "one of the most enigmatic figures in the history

of the Church behind the Iron Curtain." It was his fate to be the successor of Cardinal Mindszenty, after the 1956 abortive Hungarian revolt, and hence to act as spokesman for the Hungarian bishops. Archbishop Groesz' cautious, conciliatory and even appeasing policy suffered by contrast with the earlier unequivocal anti-regime attitude of the heroic Cardinal. Yet, when he died, Oct. 2, his record of achievement was not without its own poignant dignity.

Some foreign observers, including no doubt many in the Vatican, once feared that Archbishop Groesz' five years in a Red prison (1951-56) had broken his spirit. At the end of 1957 he was decorated by the Kadar regime for his services to the (Communist-led) peace movement and for his services in Church-State relations. In June, 1958, the world press displayed a photograph of the Archbishop shaking hands in Budapest with Nikita Khrushchev.

In the light of later events and better information, it is now clearly seen that the late Archbishop saw himself faced with the unenviable and tragic duty of saving what could be saved from a desperate situation, even at the price of misunderstanding abroad. By yielding on non-essentials, he seems, in fact, to have averted the ever-present danger of schism as well as the rise of an all-powerful "Patriotic Priests" movement completely under Red control.

Archbishop Groesz' successor as Church spokesman in Hungary, Bishop Endre Hamvas of Csanad, faces the same unfinished and ungrateful challenge. While watching his career, the free world would do well to be slow of judgment and generous in prayer.

## Mr. Nehru's Obsession

With an obdurate Portuguese colony at the very portals of India, Prime Minister Nehru can be excused an occasional sally at the "colonial" powers. But when a dying Western colonialism becomes an obsession to the exclusion of all else, one is tempted to question, if not the sincerity, at least the objectivity and the perception of the Indian leader.

Listening to the Prime Minister during his address at a recent three-day seminar in New Delhi, one would think that the two greatest threats to world peace today were: 1) Portuguese colonies, and 2) white mercenaries playing a "vicious role" in the Congo. And this while the Soviet Union reinforces its policy of terror with a steady staccato of nuclear explosions. Even while Mr. Nehru was speaking, the Soviets dumped their heaviest load of nuclear garbage over the Northern Hemisphere on Oct. 24.

The world today may be closer to war than at any time since 1945. Yet somehow it is not Portugal and her colonies that send shivers down our spines. Nor do Moise Tshombe's white mercenaries in Katanga Province of the Congo. If war begins, it will likely be on the northern borders of India (again at Mr. Nehru's portals), where Red China has already laid claim to 12,000 square miles of Indian territory. It could begin in Southeast Asia where the Communists have made off with half of Laos almost without a fight, and now threaten South Vietnam. Or in Berlin, where the Soviets seem determined to make an issue of Western rights.

Meanwhile, Mr. Nehru points his finger at Portugal. Is it any wonder the West is fast running out of patience with the so-called "neutrals"?

## The Old Fox of Bonn

The 85-year-old Chancellor of the West German Republic is not nicknamed "the old fox" because of his age. With consummate skill Dr. Adenauer has out-manuevered opponents in both his own party and in the party of Dr. Erich Mende, the Free Democrats. He emerges not only secure in the chancellorship but still in full control of foreign policy.

For this security the politically shrewd Chancellor has paid the slight price of five ministries and two other posts of cabinet rank. He has also agreed to retire before 1965 and early enough to allow his successor to firmly establish himself before the elections of that year.

At one point in the hectic bargainings Dr. Adenauer was forced to ask the restive members of his party:

Do you think I want to be Chancellor again because I am greedy for power? Not at all. I think I must take up the burden because



Minister during a three-day session would think it best to world... Chinese colonies... And this... enforces its... staccato... while Mr. ... dumped... garbage... on Oct.

closer to war... Yet some... colonies... Nor... mercenaries... Congo. If... the north... in at Mr. ... China has... 00 square... could begin... the Commu... lf of Laos... now threat... lin, where... to make

nts his fin... under the... patience

or of the... not nick... of his age... Adenauer... ts in both... ty of Dr. ... crats. He... e chancel... of for-

ly shrewd... price of... posts of... ed to ree... ough to... establish... that year... bargain-... ask the

Chan-... greedy... hink I... ecause

4, 1961

of my past experience and because of personal relations throughout the world, which are needed by West Germany now.

Indeed, his firm attachment to the West is one of the arguments used against him. The Free Democrats would much prefer having West Germany push more vigorously for immediate unification—even if this meant weakening its ties with Nato and the West.

In an effort to gain more "influence in foreign policy," Dr. Mende vetoed the reappointment of Dr. Heinrich von Brentano, who has served as Foreign Minister since 1955, and who has been criticized as "too weak" to withstand the pressures of the West, should negotiations with the Soviets prove unacceptable to the Germans.

The Chancellor, however, has served notice that he will resist this effort to get at him through his Foreign Minister. Dr. Brentano, he has promised, will go with him to see President Kennedy. Thus, even if the political forces against Brentano succeed, the West is still assured of the strong support of Adenauer's leadership.

## Britain Keeps 'Em Out

Britain seems to be on the verge of imposing controls on immigration from Commonwealth and colonial countries. R. A. Butler, the Home Secretary, virtually promised that a bill for that purpose would be introduced in the coming session of Parliament when, on Oct. 11, he wound up a debate on immigration at the recent Conservative party conference.

Not that Mr. Butler was enthusiastic about the blow to British tradition and the affront to Commonwealth nations which an immigration curb would imply. Most Conservative conference delegates seemed to want a check on immigration more severe than any which the government is likely to sponsor. The government bill will probably be directed mainly against criminal immigrants and those for whom no jobs are available.

The Commonwealth countries most concerned are India, Pakistan and the West Indies Federation. Immigration from India and Pakistan amounted to 2,000 in the first half of 1960. In the corresponding period in 1961 it rose to 16,700. West Indian immigrants numbered 2,000 in 1953 but more than 70,-

000 of them are expected to enter Britain this year.

Any control on immigration, Mr. Butler warned, would be applied to the Commonwealth generally, including Ireland. This last curb, of course, would not displease the Conservative rank and file.

As Francis Boyd, Manchester *Guardian* correspondent at the conference, remarked on Oct. 12, "some speakers seem to object to the Southern Irish as much as to the West Indians." Irish-Americans who wonder why their cousins living in England insist on voting for that socialistic Labor party will find their answer in that remark.

## Latin Social Reform

Latin America's overarching need for social reform has been increasingly pointed up in recent months. On Oct. 13, Brazil's bishops sent a joint letter to President João Goulart urging that, while guarding against Communist ruses, the government institute land reforms and take effective measures to improve the situation of farm workers. This was by no means the first such statement of the Brazilian hierarchy.

On the following day, in Mexico City, at the Second Inter-American Marian Congress, several spokesmen stressed the urgency of spreading and activating the Church's social teaching. The personal message of Pope John XXIII praised current efforts to improve Latin American living standards and to spread true social justice. The Holy Father's recent encyclical, *Mater et Magistra*, was the subject of study sessions and set the tone of the congress.

Archbishop Miguel Dario y Miranda of Mexico City asked the group to translate its spirit into true benefits of justice and love for all in the Americas. Brother Alfredo Morales, a Cuban exile, had spoken emphatically on the need for disseminating Christian social principles throughout the hemisphere.

The social role of women was given special focus by Mother Maria Gama, while Enrique Villegas, delegate from Argentina, showed that it is especially "up to the laity to solve problems of social justice."

Throughout the congress special note was given to the fullness of Christian social principles. Fr. Pedro Velasquez, director of the Mexican Social Secreta-

riat, stressed that one form of materialism is much like another—aiming at wealth in the hands of a few individuals or of the all-powerful state. The Christian must keep in mind man's total needs, spiritual as well as bodily.

## The Glory of Glass

Unlike film, ballet, literature and music, the visual arts commonly suffer from immobility. In order to see Ravenna, for example, you must go to it; it can't come to you. While there are exhibits that do travel—like the stunning Buhrle Collection now at London's National Gallery or the Goya exhibition recently opened in Madrid—these are perforce made up of easel paintings. Meantime, frescoes, mosaics and stained glass must as a rule "stay put," unseen save by the few.

The fact that they are an exception to this rule is only one reason why Marc Chagall's new windows deserve comment. From Nov. 19 to Jan. 3, New York's Museum of Modern Art will present them, en route to their destination in a new synagogue in Jerusalem, as a special service to America's art lovers. Peter Selv, curator of painting and sculpture exhibitions, has tastefully mounted them in the museum's lightsome stairwell, where they will shed their glory on thousands of visitors.

Stained glass being almost as hard to reproduce on paper as to send around the world, the rather flat reproductions in the Oct. 24 issue of *Look* magazine may frighten viewers away. Those of us who were fortunate enough to view the Chagall windows in their Paris setting can promise a rare thrill to the many who visit the forthcoming exhibit.

For all too long, painting has lost its sacred roots, narrowing its vision to the merely secular and subjective. However, a decade ago, with the Matisse chapel at Vence and the Assy church, we began to find significant artists rediscovering and reinterpreting the holy. Now, with Chagall's deeply spiritual portrayal of the Twelve Tribes, sacred art has enlisted another great master of our time.

## JFK on Red China

It was a sad week for those unrealists who call themselves "realists." On Oct. 19, Presidential press secretary Pierre Salinger read a statement the President

had intended to make at his news conference a few days previously. In it the Administration again went on record as firmly opposing the entry of Red China into the United Nations. Reports that we had been preparing some kind of compromise plan that would admit of two Chinas were, after all, unfounded. So too were the hopes of the "realists" who have kept telling us how anguished they are over our 12-year "slur" on "600 million Chinese."

Had the President been questioned on our China policy during his press conference, he would have answered: "The United States has always considered the government of the Republic of [Nationalist] China the only rightful government representing China." Moreover we have always given "full support to the position and to all the rights of that government in the United Nations." The United States, therefore, will continue to oppose "the entry of the Chinese Communists into the UN or into any of [its] components. . . ."

The arguments against the admission of Red China to the UN have been spelled out at length in past issues of this Review. Hence we have little sympathy for those who deplore the Administration's China policy on the grounds that it is the result of organized political pressure, and that the issue has never been aired in open debate. At the risk of being associated with that bogeyman known as the "Chiang lobby" (which presumably includes the U.S. Congress and now the President), we welcome Mr. Kennedy's decision to continue U.S. support for free China. The issue, we trust, has now been settled.

### What Is a Lay Apostle?

A prominent layman told us recently that he was worried about the term "apostle." He suspected that many lay people feel they cannot really apply the title to themselves.

For all who feel that way—and we wonder how many do—we recommend an article entitled "What Is a Lay Apostle?" by the Most Rev. John Carmel Heenan, Archbishop of Liverpool, in the Sept. 29 issue of England's *Catholic Herald*.

By an apostle, Archbishop Heenan explains, we mean, in the first place, "someone with the love of God in his heart." Thus, the first requisite for the

apostolate is "a desire for personal holiness and a serious attempt to attain it." The second requirement flows from the first: "If God is truly reflected in us, we must thirst for the salvation of souls."

Archbishop Heenan prefers the terms "apostle" and "apostolate" to the older expression, "Catholic Action." He frankly admits that "for one reason or another Catholic Action lost its appeal." Our present term, lay apostolate, he continues, is really the same idea, but "it sounds much warmer." He adds:

You cannot help feeling that lay apostles will really do apostolic work. They are not likely to argue endlessly, as some Catholic Actionists did, about which societies were qualified to function under their banner.

In other words, we are all chosen and sent by Christ.

### Species of Catholics

Today's lesson in semantics will be about the terms "open" and "closed." Of themselves, these adjectives can mean a host of things, good and bad. But suppose someone said to you that—as a Catholic—you were "open." Would you feel complimented or insulted? Your answer, no doubt, would be that it all depended on who said it to you. Like the overworked liberal-conservative dichotomy, the qualifiers "open" and "closed" have no unvarying or consistent meaning.

It is not too late to forestall the fixing of a single (and unfortunate) connotation on the expression "open Catholicism." The term, widely used in Europe to designate a certain sensitivity to new situations and their challenges, is still new here.

The mischievous possibilities cropped up in Munich last September, when a notorious atheist philosopher from Warsaw, Prof. Leszek Kowalowski, was scheduled to give a lecture on the official Bavarian radio. His subject, of all things, was "Catholicism in a Communist Society."

As it happened, the program was cancelled after protest, but not before the general tenor of the lecture had become known. Prof. Kowalowski thinks highly of "open Catholicism" in Poland. In his mouth, however, praise of it is a kiss of death. For him, the phrase designates a spirit which would concede to

communism or laicism the monopoly in forming the institutions of human society.

It would be regrettable if a term which, rightly understood, might aptly characterize the Church's positive response to our age, should take on an exclusively pejorative meaning. There is no reason why "open Catholicism" must be relegated, without examination, to the lexicon of dirty words.

### Federal-Aid Balloon

Rep. Cleveland M. Bailey (D., W.Va.) member of the House Committee on Education and Labor, has sent aloft a new trial balloon on Federal aid to education.

According to the plan, the Federal Government would give each State funds amounting to two percent of what the State itself spends for public education. Theoretically, the more money a State expends, the greater the Federal grant.

This money would be distributed by the State to local school districts as State authorities see fit. States having a per capita income below the national average, however, would be paid a bonus. Additional funds would also be granted to States having excessive population burdens.

The professed purpose of the plan is to side-step the two chief objections raised against President Kennedy's school bill: its threat of Federal control and its discrimination against private school children.

The problems are indeed side-stepped by this proposal, but they are not resolved. Rather, the proposal tends to freeze education in its present condition. In all probability, States will not budget more money to get more. They are apt to lower their appropriations and figure that a grant will make up the difference. Thus, there will be no improvement in school construction, teachers' salaries or school facilities. Children in private schools would doubtless be totally ignored.

While we see little merit in this particular proposal, we welcome a new approach. For the sincere advocate of a Federal aid program—as well as for the sincere opponent—we must have, as Cardinal Cushing advised in his Oct. 21 "News-Notes" in the *Boston Pilot*, "only the profoundest respect."

## International ABC's

With Congress shut down for a few months, the President and his colleagues in the Executive have wisely stepped up their efforts to inform the public on key national and international affairs. As anyone acquainted with Assistant Secretary of State Harlan Cleveland's background as an educator and journalist might have expected, he is making an especially valuable contribution to this new initiative of the Administration.

In an informative article in the October issue of *Foreign Affairs*, for instance, Mr. Cleveland undertook to sketch out

the main lines of our over-all strategy on the UN's 16th General Assembly. We aim, he says, "to help bind together the nations committed to the Charter into an open international society." To this end we stand ready to build on the ABC's of world order: the UN's triple capacity to *act* on behalf of peace and security; to *befriend* the oppressed—especially on the issue of colonialism; to *create* those social, economic and administrative institutions that make an open society meaningful.

Unfortunately, the achievement of our goal is not quite so simple as playing with ABC blocks. Among the ob-

stacles to be faced are, of course, the Soviet Union's refusal to live by 20th-century rules in the community of nations and our own national tendency to neglect long-range strategy.

Another difficulty touched on by Mr. Cleveland in a telling phrase is the tendency of the "undercommitted" countries of Asia and Africa to react to Soviet-created tensions by urging "the West to compromise; they know the Soviets won't." Such a direct spelling out of the ABC's of international life may pain some. But it is a necessary function of our nation's unsought role as a world leader.

## The Choice In Germany

A NEW GERMAN ARMY has taken up an historic mission in Central Europe. That mission—the defense of the West against the age-old threat from the East—was prostituted by Hitler.

Hitler paid for his crimes with his sanity and his life. The purgatory of the German Army began at Stalingrad and continued throughout the *Götterdämmerung* of 1944-45.

The new West German Army was brought into being over the objections of a large part of the West German population. Those objections were overridden at the insistence of the Western Allies, led by the United States.

When it did emerge, this new army accepted as its example Count Nicholas von Stauffenberg, whose bomb-laden brief case had blown the old Prussian tradition of blind and immoral obedience into oblivion.

After much difficulty, the West German Army has begun to produce results. The United States and the rest of Germany's Nato allies are accepting the new field-grey divisions with open arms, and asking for more.

Now we face a choice.

We have asked Germany and its soldiers to join with us in fighting a nuclear war, if that becomes necessary. Do we intend to back up that request with our trust and confidence? Or do we go on behaving as though the Germans are on some sort of probation?

German soldiers do not fight well simply because they are German soldiers. Like men everywhere, they must have plausible aims for which to fight. They must have faith in the government and coalition under which they serve. They must know that they are equipped with the finest weapons available.

We deceive ourselves if we think that we can take

the Germans for granted while we bargain away their right to nuclear weapons, weapons that are essential to the survival and success of the German Army. We commit an even greater folly if we think that we can destroy Germany's hope for reunification and still expect to find her among our fervent allies.

Whom do we wish to please?

The Belgrade neutrals already have begun to make such peace with Moscow as Mr. Khrushchev may allow them to enjoy.

The "ban-the-bomb" group in the West has had the white flag up and waving for some time.

We are in something of the same position as the gun fighter in a TV western. The challenge has been thrown down. The card players and the barroom loungers have cleared out. Those who still stand with us are the only people worth worrying about.

The Soviets have made the same mistake in Europe that Hitler and Napoleon made in Russia. They have allowed the Red Army to penetrate too far into hostile territory without achieving a decisive victory.

The great asset of the Russian Army—the conviction of its peasant soldiers that they are fighting for their own dark earth—was left behind at the borders of Russia itself.

In the event of a Soviet attack, we shall be in a position to destroy the Red Army and, with it, the foundations of world communism. We cannot realize this opportunity without the support of a strong German Army, Navy and Air Force.

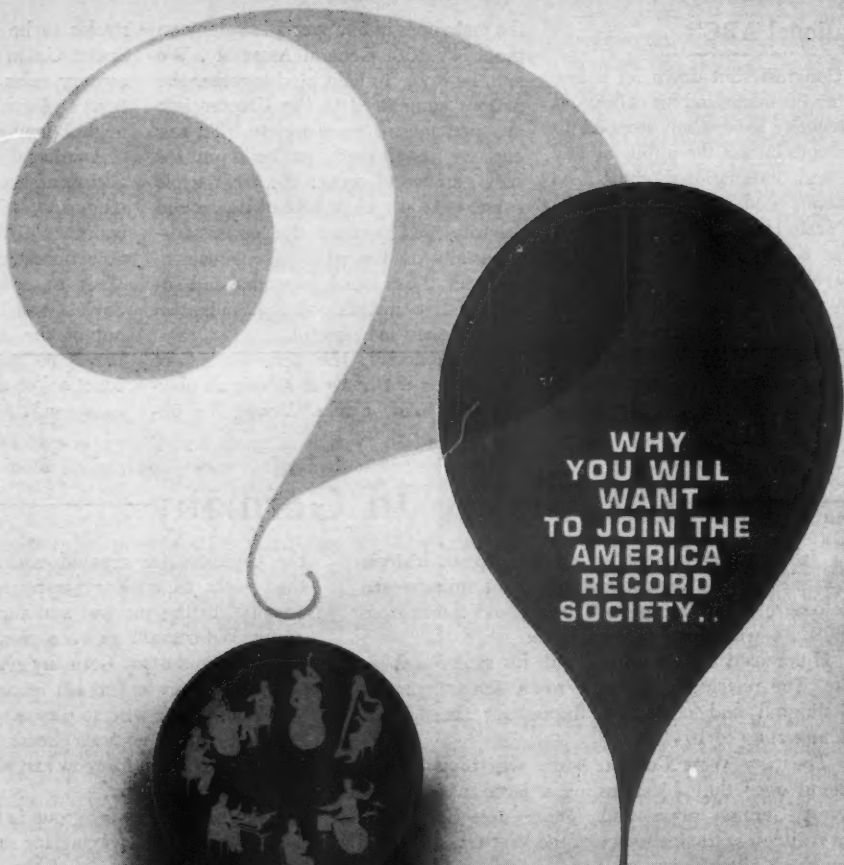
There is no "negotiable ground" in Germany.

The discussion of German war guilt ended the day the first West German soldier took his place in the Nato line of battle. We can continue to call for, and receive, the support of that soldier, his comrades and their relatives at home. Or, we can "negotiate" German rights and German hopes with the Russians. We cannot do both.

WILLIAM V. KENNEDY

MR. KENNEDY, a former newspaper reporter and editor, specializes in military affairs.





**WHY  
YOU WILL  
WANT  
TO JOIN THE  
AMERICA  
RECORD  
SOCIETY..**



*Nationally respected musicologist,  
C. J. McNaspy, S.J., music editor of America,  
will be your guide on a continuing tour  
through fascinating sections of the vast world  
of serious music, when you become a member of  
the newly formed America Record Society.  
Through the selections on the "Music for Everyman" label  
made from the copious resources of the collaborating  
organization, Columbia Record Productions,  
a division of Columbia Records, you will hear  
performances of outstanding orchestras under the direction  
of famous conductors. All Hi-Fi, 33 1/3 RPM, LP,  
these records will be available to members at the low price of \$2.98  
(plus P.P. & H. charges) on a "try-it-before-you-pay" guarantee basis.  
To become a member, send in the card bound into this issue, today.  
"Several Styles of Music," the first record you will receive,  
features the distinctive styles of Bach, Mozart, Beethoven, Schubert,  
Brahms and Debussy. Enrich and broaden your  
understanding and appreciation of good music.  
Join the America Record Society today!*



**THE AMERICA RECORD SOCIETY** 920 BROADWAY, NEW YORK CITY 10

# Washington Front

## A VISIT WITH THE POPE

ON A RECENT trip to Italy, this Washington Front correspondent had the privilege of a visit with His Holiness, Pope John XXIII. We were lucky enough to tag along with a group of Congressmen who called on the Supreme Pontiff at Castel Gandolfo.

Upon arrival at the castle, we were ushered through a number of white-walled audience rooms. We finally halted at one which was very like the others, and after a few minutes, with no fanfare, the Pope, wearing white, walked in, smiling. He nodded to the company, murmuring "Good morning" in Italian and blessing them.

When he took his seat in a red chair at the head of the room, his first words were an invitation to all to be seated. When it developed that there were not enough chairs for everyone, he motioned us to gather around him.

He then made a speech of welcome which was entirely in the warm, simple vein that is especially his. An English monsignor, who smiled a great deal at his work and chuckled once or twice, was the interpreter. His Holiness introduced the monsignor, explaining that his usual occupation was astronomy.

"He has come down to earth to do this service for Us," said His Holiness.

I cannot reproduce the Pope's discourse exactly. Unfortunately, all participants were a trifle carried

away by the occasion, but the substance, as we jointly recalled it afterwards, was along these lines:

His Holiness welcomed us most graciously. He said it was most important for people to come to see him, since—he somewhat ruefully indicated the red velvet cushion under his slippers—feet—he could not walk around as much as he used to, and he believes the true basis of Christian life is "*la società*."

Many men in this era, he said, speak critically and destructively, but this is not his way, because his whole purpose is to reunite people. Smiling, he said that that morning, while saying his prayers after Mass, he had remarked that the moon was still in the sky as the sun was rising. If they could be together in the heavens, why could not we on earth?

We might grant, he said, that he had read a good deal in the prophets of old. The style of the prophet Jeremiah, speaking of doom and destruction, is not his. With St. Paul, he prefers to dwell on the joy of Christian life.

Then the Pope received each of his visitors individually, and had a word for everyone. The most delightful encounter took place between him and a young couple from the Embassy.

"*Contenti a Roma?*" he inquired. They both spoke perfect Italian and so knew he was inquiring about their happiness in being in Rome. But they were somewhat overwhelmed at the idea of the Pope's concern over their well-being, and so they hesitated for a moment. His Holiness found it a moment in which to practice his English.

He leaned forward and smiled at them.

"Happy?" he asked.

MARY MCGRORY

## On All Horizons

**FOR STUDENTS** • A 70-page, illustrated booklet, *Southeast Asia in Five Hours*, has been published by the Catholic Students' Mission Crusade (5100 Shattuc Ave., Cincinnati 26, Ohio). Price: 60¢.

**CHALLENGE** • That is the title of a concise and practical handbook for the direction of young people, just published by the Archdiocese of San Francisco. Written for parents and teachers, the booklet covers school, home and recreation. Write Dept. of Education, 433 Church St., San Francisco 14, Calif. Price: 15¢.

**COMMUNICATIONS** • Radio, television and film people from all over the world will gather at the Univ. of Mon-

tréal for an International Communications Congress June 23-27, 1962. Co-sponsors are the International Catholic Cinema Office (OCIC) and the International Catholic Organization on Radio and Television (UNDA). For information write Catholic Centre on Cinema, Radio and Television, 315 De Montigny St., Montreal 18, Canada.

**DOWN TO EARTH** • The Catholic Church in Chile is planning to set up an Institute for Land Reform, according to Archbishop Raul Silva Enriquez of Santiago. The institute will study legal questions pertaining to land and make soil tests of land not cultivated.

**VOCATIONS** • A slick, 24-page rotogravure explaining a religious vocation

to the sisterhoods and published by the Conference of Major Religious Superiors (590 E. Lockwood Ave., Webster Groves 19, Mo.) is now in its third edition. Over 700,000 copies have already been distributed. Sample copies sent upon request.

**LAUNCHED** • Vol. 1, No. 1 of the *Journal of Religion and Health* is just out. Edited by a board which includes representatives of all the major faiths, the new quarterly will discuss the shared concerns of clergymen and persons in the healing sciences. Write Academy of Religion and Mental Health, 16 E. 34th St., N.Y. 16, N.Y.: \$5 a year.

**HAND-ME-DOWNS** • Nov. 19-26, the American Bishops will conduct their annual appeal for wearable used clothing, shoes and bedding supplies. It will go to the needy in 64 countries. Keep this appeal in mind as you prepare for Thanksgiving.

W. Q.

# Editorials

## Pastor and Flock

ON READING the letter which Cardinal Cicognani, Vatican Secretary of State, sent to the Canadian Social Week last month in the name of the Holy Father, a man can come to only one of two conclusions.

Either the Vatican doesn't have its ear to the ground and knows not what some of the flock are murmuring about the Pastor.

Or else Pope John is persuaded that he knows much more about the rights and duties of the Church with respect to the social question than those confused "conservative" Catholics whom Fr. Land discusses elsewhere in this issue (p. 149).

Since it would be a rash man who would decide that the Vatican is blissfully ignorant of the world-wide reaction to the Pope's social encyclical, "Christianity and Social Progress," one can only conclude that Pope John is intent on emphasizing once again what every instructed Catholic knows, namely, that the Church's mission to teach the truths of revelation and the principles of the natural law extends to the socio-economic sphere. It extends, that is, to all those activities by which men produce and distribute wealth.

Furthermore, as the letter to the Canadian Catholics so clearly reveals, the Pope does not understand the Church's mission to teach authoritatively on social matters in a narrow and restricted sense. It is not a mandate merely to teach general moral principles. It is also a commission to relate those principles to concrete situations amid all the shifting circumstances of life.

That is precisely what the Pope does, through Cardinal Cicognani, in the letter referred to.

He isn't content to say, for instance, that the physical environment of work should be such as becomes the dignity of workers who are also children of God. He describes in some detail what this implies:

In other words, hygiene must be practiced, accidents and occupational diseases averted, working hours kept within reasonable limits, women and particularly married women and mothers treated with due regard, young people employed only when sufficiently mature and never for work that might compromise their natural development, and every danger to good morals or to religious feeling avoided.

Far from denying that this kind of moral teaching on secular matters has legislative and, in a sense therefore, political implications, the letter goes on to recall—not without an overtone of satisfaction—that Pope Leo's rules on working conditions, set forth in *Rerum Novarum*, "have served as guides in the social

legislation of those political communities most interested in human progress."

Similarly with respect to the dislocations caused by technological change. The Pope is not satisfied to say—through Cardinal Cicognani—that automated processes must be introduced with due regard to justice. He explains what justice in the concrete demands:

It is, therefore, an exigency of social justice that such application be made in such a way that the immediate negative results of automation should not be borne exclusively by the workers. Rather should such negative results weigh equally, or even more heavily, upon the investors of capital and, when opportune, even upon all the members of the political community, since all, in the final analysis, benefit by such changes of automation.

It should be noted that in his teaching mission in the social field the Holy Father is not concerned with the technical aspects of affairs. The Church claims no competence in these matters; it has no authority, divine or otherwise, to rule on them. The letter to the Canadian Catholics does not specify, for example, how the burdens of automation are in practice to be justly distributed. That is to say, it does not choose one of the several programs which have been advanced for dealing with unemployment and destruction of job skills and say that this one, and this one alone, must be accepted and followed. The selection of technical means to fulfill a moral obligation is the business of employers, unions and public authorities.

The Church, in other words, deals with secular matters on the moral plane; it does not invade the rightful jurisdiction of the businessman, the union leader or the legislator.

If this were more clearly understood than it appears to be, and if, furthermore, the full sweep of the Church's contemporary social doctrine going back to Leo XIII were more fully comprehended than it is, certain otherwise good and loyal Catholics would not be making such fools of themselves these days. That goes especially for those Catholics who by their simplistic and lopsided approach to the awful menace of communism—typified at its worst by membership in the John Birch Society—are de-emphasizing *Mater et Magistra* and thus endangering the cause that is dearer than life to all of us.

## The Reds in Focus

PERSPECTIVE is a peculiar phenomenon. It lends depth to one's vision. It endows everything we see with relative proportions. Unless we can recognize differences of size and distance, life becomes a rather dangerous and difficult affair.

It is not our intention to discourse on the psychology of perspective, except to notice that perspective is something just as indispensable for understanding current political affairs as it is for driving an automobile down crowded Main Street. And sometimes we suspect that





The Christening Party	Naming the Baby
First Holy Communion	Telephone Manners
Wedding Invitations	Steady Dating
Wedding Expenses	Menus
Blind Dates	Adult Confirmation
Non-Catholic Clergymen	Fast and Abstinence

BY KAY TOY FENNER

**At last . . . an excellent guide defining and explaining the social duties and privileges entailed in the reception of the sacraments and in the social functions accompanying them.**

Correct social behavior at weddings, christenings, ordinations, and funerals, Catholic home life, the duties of a parishioner, the proper ways of addressing those in religious life, guidance for teen-agers—all these topics and more are given thorough coverage in **AMERICAN CATHOLIC ETIQUETTE**.

Combining a fine practical sense with good taste and unaffected Christianity, Kay Fenner has produced a book which belongs on every Catholic bookshelf. *A selection of The Thomas More Book Club.* **\$5.95**

THE NEWMAN PRESS

Westminster, Maryland

## "THE WEDDING RECORD"

# Whom God has joined

Readings and Narration in English

The complete Catholic Wedding Ceremony (according to the new Ritual) with music and High Mass sung by the Bonaventura Choir.

An inimitable, highly artistic rendition fulfilling the highest ideals of a properly celebrated Nuptial Ceremony.

Married, Single, Religious, Engaged, Catholics, Non-Catholics—all should hear and know the prayers of the Nuptial Mass.

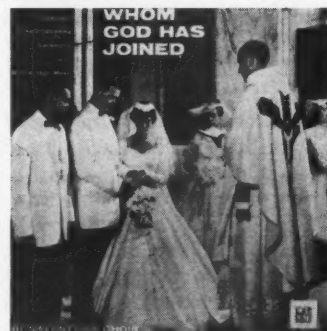
For

- Brides (and Grooms) to be, that they might anticipate the beauty and dignity of the ceremony and prepare for it properly.
- Married Couples, that they may relive their Wedding Day and revalue the spiritual forces of their Sacrament.
- Everybody who is interested in a wider knowledge and appreciation of the Sacraments.
- Lovers of good church music. Gregorian Chant and polyphony rendered impeccably by a choir of lay people.

33 1/3 LP, 12 in., hi-fi (monaural)

IDEAL GIFT FOR SHOWERS,  
WEDDINGS AND ANNIVERSARIES

**Order your record now -- \$5.00**



Gregorian Chant Nuptial Proper  
High Mass Ordinary—Casali's Mass in G  
Organ Music of Handel, Widor and Bach

The Epistle, Gospel, and Proper also read in **ENGLISH** for the edification of the listener.

**World Library of Sacred Music**  
1846 Westwood Avenue  
Cincinnati 14, Ohio

Gentlemen:

Please send me \_\_\_\_\_ record albums for the "Whom God Has Joined" record @ \$5.00 each plus 35¢ for mailing and handling. I understand if 2 or more records are purchased the mailing and handling charges are free. Enclosed is (check or money order) in the amount of

\$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Zone \_\_\_\_\_

State \_\_\_\_\_

many Americans cruise through the crises of world politics with very little regard for this essential.

Confronted as they are with the brutal and frightening challenge of communism, and most anxious to pay it the serious attention it deserves, some have tended to forget that there are other problems against which communism itself must be viewed in order to evaluate its true importance. Accepting the slogan—and that is all it is—which describes the present world atmosphere as one of “Cold War,” they have begun to think in patterns of thought that ordinarily prevail in times of hot war. Now, as then, they reduce the world to the simple divisions of friends and foes, Communists and anti-Communists. They look upon each new strain in world tensions, every latest popular uprising (no matter where), as nothing more than another phase of the war. It is not always so simple.

In thus simplifying the course of events, a proper perspective is obscured by unreasonable fears. Our focus is centered on only a few elements that are involved and our total view becomes, unfortunately, myopic. Those who take this view unconsciously endow the Russians with a power and an invincibility that the Russians themselves only wish they had.

The 22nd Communist Party Congress should help us to re-establish a right perspective on communism and on the political regimes that have adopted its ideology. The architecturally superb new structure of marble and glass where the congress was held in Moscow is in a very true sense nothing more than a showcase revealing to the world many of the serious weaknesses and limitations of the Communist system. The 5,000 voiceless delegates seated within its walls could not but observe the cracks and fractures in the not-so-monolithic Soviet power complex.

Rifts in party solidarity, first created by Marshal Tito back in 1949, have deepened and spread to other areas of the world. “Revisionism” and “deviationism,” the basic heresies of Marxism from the Russians’ point of view, were diseases that were already virulent in 1956 when they sparked the Polish and Hungarian uprisings. The “scourge” is now detected in the intransigence of the Albanian members, who refuse to toe the mark drawn by the Soviet leaders.

But no one is misled by Khrushchev’s tirade against Albania. Everyone recognizes that his target is Red China, which over the years has quietly been drawing more and more national parties to its way of thinking. Horrible as the trend is to contemplate, at least the Chinese deviation is not blind submission to the Russian party line. By threatening to go its own way, China looms as a serious contender for Russia’s power. As such it is its mortal enemy.

The congress has uncovered other internal problems that are trying the faith of dedicated Marxists. Improvement in the living standards of many Communist regimes has been slow. Hunger and poverty have not been eradicated, as was promised. Energies and resources poured into arms and sputniks are not at work growing bread and rice. Party leaders are aware of pressures for progress now—not in 1980. They are left

with a worrisome problem. Khrushchev, it would appear, is not so solidly in control of the party as he would like the West to believe.

With all these factors taken into account, communism stands out in clearer perspective. We suddenly find that we are not dealing with a homogeneous mass, but with fragmented and sometimes opposing sectors. Ideology—Marxism, Leninism, communism, whatever you want to call it—is not necessarily the same for the Chinese as for the Russians. These differences run deep into the Red structure of political organization and method.

To combat communism it is not enough to be opposed to some vague and nebulous generalization. We must see the enemy as he really is, in all his horrid strength and pitiful weakness. Only by so viewing him in perspective shall we see our way to victory over him.

## Contraceptive Advertising

IT WAS ONLY a question of time, of course. But now it is happening. Ortho Pharmaceutical Corporation, a division of Johnson & Johnson, and the nation’s biggest manufacturer of contraceptives, has launched its first consumer advertising campaign. The J. & J. advertisements will appear in *Everywoman’s Family Circle*, in the Macfadden women’s group and in a 10¢ magazine sold in drug stores, *Prescription Health*. They are aimed at those couples who have more children than they can provide for, but are ignorant of the available and effective methods of child spacing.

The J. & J. new departure, as reported in the Oct. 16 *Advertising Age*, makes no mention of what Ortho’s products are. They simply advise young women not to plan a family “over the back fence,” but to see their doctor. While the approach is indirect enough to avoid arousing the general public, it need not be ineffective. The ad does not attempt to sell the concept of child spacing and family planning. It simply takes the line that people are interested and only need more information in order to become effective consumers.

Since contraceptives are a very profitable item, the Johnson & Johnson advertisement, if successful, may call forth a host of imitators. In any event, it is highly significant. It indicates a willingness to risk public outcry from Catholics. It likewise manifests a conviction that the time is ripe to add consumer advertising to the flood of direct mail and medical journal announcements long directed to doctors and druggists. The tone of the advertisement is also notable since it avoids all sensationalism. This is in line with other contraceptive advertising, such as that for Enovid, which is presented even to the medical profession as “the first complete physiologic regulator of female cyclic function.” In short, we can expect a flood of euphemisms. Evidently, you can advertise anything if your language is refined.

Perhaps the most alarming aspect of the new advertisement is that it indicates a lowering of the standards of the magazines which have accepted it. Does it presage editorial space devoted to the same topics?

# Pope John XXIII: Teacher

Philip S. Land, S.J.

A RECENT issue of *AMERICA* (9/30, p. 820) found it necessary to return once more to the defense of Pope John's encyclical on "Christianity and Social Progress." The most recent occasion for this defense had arisen in the form of a letter to *AMERICA* from one of *National Review's* editors, Frank S. Meyer (AM. 9/30, p. 813).

Much more moderate in tone than *National Review's* now notorious editorial on the encyclical, Mr. Meyer's letter no less firmly rejects the authority of the Pope as a teacher on social, economic or political matters. Commenting on the Meyer letter, *AMERICA* deplores the fact that, whereas we ought to be getting on with the work of interpreting and applying *Mater et Magistra*, it is discouragingly necessary to continue to defend the very right of the Pope to be heard on questions which involve both the temporal and the spiritual orders.

Why does *AMERICA* continue to stress this right of the Pope to act as teacher? Are its editors excessively preoccupied with this problem?

It assuredly does not seem so to me. I say this after three months of lecturing on and discussing the new encyclical in U.S. cities from coast to coast. Repeatedly I met the challenge: "What right has the Pope to talk about social questions?" and "Why doesn't the Pope just stick to preaching what's in the Gospels?"

Such questions, needless to say, come from people who are disgruntled because the Pope has said things in *Mater et Magistra* that they don't like. Such questioners were—it will be no surprise to learn—all members of the so-called conservative Right. Many of them declared themselves to be avid readers of *National Review*, from which they said they draw their personal social creed.

This challenge to papal authority in social matters was not exactly new to me. I had already been familiar with it in Europe while engaged for seven years in teaching and writing on Catholic social thought, principally in Rome. Moreover, I have had frequent contact with social developments elsewhere on the Continent. Thus, I have come to know Europe's strong element of *laicism*, which repudiates papal authority in all social matters. Says the laicist: Let the Church confine her exhortations to the Gospels and to the law of love. These are things of the spirit, and it is only things of the spirit that are or should be properly the concern of the Church. The task of civilization is purely temporal, wholly secular, and the Church has nothing at all to say about it.

---

FR. LAND is a professor at the Pontifical Gregorian University in Rome.

In Europe, this laicist mentality finds its principal expression on the left wing of society. For there it is the left-wing Catholic who wants freedom—in his case, freedom to turn to what he believes to be the only vital source of social thought today, that is, to Hegel—and to Hegel as expounded by the Marxists.

During a long summer of travel in the United States this year, I continually met up with a strange variant of this European mentality. The only difference is that here in the United States I everywhere encountered it among extreme right-wing Catholics, notably those identifying themselves with the *National Review*. Aiding and abetting this mentality, if only unconsciously, were a small number of priests who—themselves also followers of *National Review*—are totally out of sympathy with Pope John's new encyclical, and in consequence are inclined to give it the silent treatment.

While these priests do not *ex professo* reject the Pope's right to teach in these fields, their silent treatment amounts in practice to just that; and it is so interpreted by some members of the laity who, in their encounters with these priests, find encouragement for their own rejection of papal authority in social questions.

*AMERICA's* editorial of September 30 devoted itself to the task of bringing about a better understanding of papal authority. The editorial is a clear statement, backed up by the weight of a century of the Church's own express teaching. It should be quite enough to convince loyal Catholics of what their attitude ought to be.

However, there is another approach that could be taken to bring us to the same conclusion—an approach that I made frequent use of this past summer. This is to point out a simple fact always missed by the dissenters: *there is in fact an already existing body of Catholic social thought*. The implication of this idea will escape no well-instructed Catholic. What the Church *in fact* has done and does today with regard to matters of faith and morals—namely, teach—she *rightly (de jure)* may do. And this is obviously no less true in matters of social morality than in those of personal morality.

I have made use of this approach because the current debate often goes on as though Pope John were the first Pope to try his hand at writing a social encyclical. The fact is that to an already existing and considerable body of Catholic social thought, one Pope after another throughout the past century has continually been adding more and more material. Most notable, of course, are the writings of Pope John's predecessors, Leo XIII, Pius XI and Pius XII. But others, too, made contributions of considerable importance.



Furthermore, all of these Popes recognized that they were contributing to an already existing body of Catholic doctrine, which, if it needed organization, growth and adaptation, nevertheless constituted a true *corpus doctrinae ecclesiae*. Each Pope in turn relies upon his predecessors; directs attention to what they have already written; insists that it is truly and properly the Church that is teaching; asserts that he himself is merely applying the existing body of Church doctrine in a new situation and covering a field hitherto left untouched (*Mater et Magistra's* extended treatment of agriculture, for example), or that he is resolving a disputed question.

There is no more striking evidence of the truth of what I have just been saying than the encyclical *Mater et Magistra* itself. There Pope John devotes practically one-fourth of a lengthy document to the point of recalling the teachings of his predecessors and to reaffirming their authority.

In brief, centuries of papal practice refute the supposition of those who dissent from *Mater et Magistra*, claiming that the Popes do not have a right to speak to the Christian conscience in questions of social policy. If one cannot understand the limpid reasoning with which AMERICA explained to Mr. Meyer the theological basis of the Church's right—and duty—to speak, surely this formidable fact of the Church presuming over centuries to do precisely what Mr. Meyer rejects, that is, to inform the Christian conscience in social as well as personal morality, should make the Catholic's dissent seem awesomely brash.

I repeat: *in social as well as personal matters*. What a singular prejudice it is which reduces morality to not cheating, not telling lies, not fornicating, not eating meat on Fridays, while dismissing from the realm of morality all questions that touch justice in economic life. And just such a rejection of Catholic tradition is involved in denying to the Pope an authoritative voice in social policy. Evidently, it cannot be repeated too often that wherever moral values are at stake, there the Church rightfully speaks in the name of Him who entrusted to her the task of guiding men to their eternal destiny.

In asserting thus vigorously the Catholic's obligation to heed any message propounded in a social encyclical, I do so in full awareness of the fact that it is not the competence of any individual, but that of the Church, to lay down norms for the proper fulfillment of that obedience. The Church, it should be remembered, is a



loving mother who will not bruise the bent reed. Much less will she impose anything that is against reason.

It would take many more paragraphs than I have space for in this brief article to set forth the Church's norms for the reading and interpreting and applying of an encyclical. But those acquainted with them will recognize how eminently satisfactory they are.

It has been reported that Pope John has manifested a desire that Catholics engage in serious but loyal discussion of what he has written. He wants commentaries to be written and questions to be proposed. There is nothing at all surprising in this, because each of the social encyclicals has inevitably been followed by such discussion. The Pope recognizes that one may legitimately question the prudence of his decision not to enter into a detailed condemnation of the economic systems of socialism and communism. If this question is raised, the Pope would like the opportunity to answer it. He recognizes, too, that in some countries his use of the word "socialization" has given trouble. He welcomes clarifying comment on the topic.

The Holy Father realizes that the half-dozen general lines of "socialization" that particularly interest him will need both comment and careful application. He is keenly aware that the application of these policies calls for great discrimination, in view of the differing situations in which many nations find themselves—some well advanced along lines of sociative activity, others scarcely embarked upon any sort of organized group enterprises for the common good.

The Vicar of Christ acknowledges that "socialization" can and does have negative aspects. He will not consider it a disloyalty if some, commenting on "socialization" in local situations which they know well, wish to insist upon these aspects more than he did.

However, in the preparation of all such commentary and in any application that may be made to his principles, the Pope hopes that we will attend most carefully to his nuances of language, to his emphases, to what he states as certain and to what he sets down as reputable and authoritative opinion. Finally, he would certainly want a manifest distinction made between statements of what is truth, generally and everywhere applicable, and what is rather exhortation to a line of action which, according to circumstances, is mandatory or advisable or less advisable in one part of the world or another.

Among the dissenters I met this summer some few justified their slowness in accepting the new encyclical on the ground of a certain familiarity with the normal procedures by which encyclicals are prepared. They begin with the fact that a Pope must rely upon collaborators who have the technical competence he may lack in certain purely economic aspects of some questions, questions on whose social and moral implications he believes it timely to give guidance. These dissenters also recognize—and argue from the fact—that the Pope freely seeks help in setting forth accurately and fully those elements of Catholic social thought which he intends to bring to bear upon the questions at issue in his encyclical.

If Pope John had relied on more conservative collab-

orators—so these hesitant ones argue—a different (and to them more acceptable?) encyclical might have emerged. If, therefore, such a different teaching might have existed, how, they argue, can they be forced to accept the presently oriented document?

It is not altogether easy to answer this question, put in this way. And certainly, something must be conceded to the questioner of good will. It is perfectly true that the Pope's collaborators can be more liberal or more conservative in orientation. Indeed, the same could be said of Popes themselves. Hence, certain inevitable emphases will be reflected in what they write or in the manner in which they express themselves.

At this point, however, ends the comfort which the so-

called "Catholic Right" can draw from the above consideration. For the collaborators of a Pope, whether liberal or conservative, would certainly know that a corpus of Catholic social doctrine exists. And this body of doctrine necessarily channels and confines whatever line their individual conservative or liberal tendencies might seek to take.

Moreover, as one whose life work has been the assimilation and the teaching of Catholic social doctrine, I can say with absolute certainty that no collaborators Pope John might have turned to—European or American or other—could have or would have prepared an encyclical that would be acceptable to the editors of the *National Review*.

## Foreigners in Britain

**S**PENDING THE summer in my native London after a seven-year absence came as an interesting and instructive experience. If Britain is going through one of its periodic economic crises, it is certainly not evident in the capital. Enormous new buildings, webbed in steel scaffolding, are going up in different parts of the city, while the life of the pedestrian becomes daily more hazardous as traffic in the already crowded streets becomes even denser.

What struck me most, however, was the number of foreigners in our midst. Well over one and a half million visitors came to Britain in 1960 and more are expected this year. In all the well-known tourist spots of the capital, American, French, German and other tourists were taking the inevitable photographs, feeding the tame pigeons, asking the good natured policemen for information or grappling with the mysteries of pounds, shillings and pence (to say nothing of halfcrowns, florins, sixpennies and halfpennies).

If they do not exactly step out of their way to welcome them, Londoners at least seem to suffer the tourists gladly. Local inhabitants, I suspect, get quite a kick from seeing groups of tourists gazing admiringly at such colorful spectacles as the Changing of the Guard, while they themselves hurry by, trying to look blasé and unimpressed.

Business often took me to London University, where another type of foreign visitor was much in evidence. No less than 55,000 overseas students were studying in this country during the last academic year and many of them were living in and around London. A large proportion of foreign students come from British colonies or ex-colonies. Last year we had 3,800 from Ghana, 6,800 from Nigeria and 3,000 from Jamaica.

Even the United States contributed some 1,300 students.

Education abroad is a valuable experience but can sometimes prove to be a mixed blessing. Often enough students from underdeveloped countries come to Britain quite unprepared for the materialistic atmosphere which unhappily pervades British life. Some become lonely and disillusioned. Others can be embittered and veer leftwards when they run up against color prejudice; it is increasingly difficult to find lodgings for colored students in some parts of the country. Despite the efforts of the university chaplains, Christian students can easily lose their faith when they note the British people's lack of interest in religion.

But what I noticed most of all during my stay in London was the large number of colored workers to be seen everywhere. Some 70,000 West Indians have come to live in London since the end of the war, while about 45,000 have settled in Birmingham. Last year, 52,000 emigrated to Britain and it is now estimated that 120,000 colored emigrants will arrive in the country this year. Up till August of the current year 43,000 West Indians arrived, 13,500 Indians, 13,000 Pakistanis; Hong Kong, Aden, Singapore and West Africa sent a total of 3,700 in the same seven-month period.

Why do they come? It is certainly not the lure of the British climate which brings them to this country. The attraction, of course, lies in the high standard of living over here, compared with the depressed conditions in the West Indies. Furthermore, members of the Commonwealth can enter Britain freely without any restriction, although, in view of the number of Commonwealth immigrants in recent years, voices are now being raised questioning the advisability of this unrestricted entrance.

Because of lack of education and previous experience, the West Indian can generally only hope to get

MICHAEL COOPER, S.J., is a student of theology at Heythrop College in England.

a manual job over here as a road sweeper or a conductor on the subway or buses. In at least one case social workers came across an immigrant who could neither read nor write. Because so many have joined the transport services, it has been said that if all the West Indians were suddenly sent home, the London bus and subway services would be crippled; at the same time, many hospitals would have to close for lack of nurses.

On the whole the integration of colored workers has proceeded smoothly enough, although one or two ugly incidents have occurred. The so-called race riots some years ago at Notting Hill, a London suburb, soon fizzled out when stiff jail sentences were handed down to white agitators. A few months back, violence broke out in Middlesbrough, a dingy industrial town in Yorkshire, after the local police had charged an Arab with stabbing and killing a white youth. Here again it was more a case of hooligans, flushed with drink, ganging up against a minority group rather than race rioting as such. Once more the law came down heavily on the "louts who have attacked these people without provocation" (as the magistrate scathingly described them), and order was soon restored.

Earlier this year the press reported a less violent, yet perhaps more insidious, incident related to color prejudice. When Sardar Mohammed, a Pakistani of several years residence in this country, proposed to move his family into a block of flats owned by the municipal authorities at Smethwick, a number of tenants protested and threatened a rent strike. With commendable promptness, the local authorities adopted a no-nonsense attitude and threatened in turn to evict any tenant taking part in the strike. A few days later

the Pakistani family quietly moved in and no more was heard of the affair.

But there still remain various problems concerning the influx of colored workers. At the present time there is no lack of manual jobs, and employers are generally only too pleased to sign on West Indians. Should there be a trade recession sometime in the future, however, the employment situation might radically change and there would be bound to be agitation against admitting foreign labor. The tendency of the unsophisticated West Indian worker to be slow in joining a labor union also inevitably tends to cause a certain amount of resentment.

Further difficulties arise in accommodating the immigrants. Because of the housing shortage, many West Indians are herded together in old dilapidated houses and are often forced to pay exorbitant rents. Ironically enough, some of the unscrupulous landlords are West Indians who have saved enough to buy a house and now earn a comfortable living by grossly overcharging their own countrymen. Crowded living can often lead to immoral living, and it is a common charge, generally without foundation, that too many West Indians are mixed up in vice rackets in London and other big cities.

But by and large the West Indians have settled down quite well in this country. There remain difficulties arising from differences of temperament, background and education, to name just a few, but none of them is insoluble. At any rate, now that we have these difficulties of our own in this country, we will perhaps be able to view the race problems in the United States with greater sympathy and considerably more understanding.

MICHAEL COOPER

## The Clergy in an Atomic Attack

Donald Wolf, S.J.

SEVERAL THOUGHTS struck me rather forcefully in reading Fr. L. C. McHugh's article, "Ethics at the Shelter Doorway" (AM. 9/30). The first, of course, was the eminent sanity and reasonableness of his ethical analysis. He has presented to the Christian the principles of true Christian action in the event of a possible un-Christian catastrophe.

Another thought was occasioned by the editorial comment about Fr. McHugh: "Our guess is that Fr. McHugh would be the first to step aside from his own shelter door, yielding space to his neighbor." Having known Fr. McHugh when he was teaching at George-

town University, I have no doubt about the accuracy of this conjecture.

But does the article not point up another problem, the place of the priest, or any clergyman, in an atomic attack and the consequent atomic fallout? The present concern for civil defense and public and private fallout shelters represents a movement for physical survival. This is laudable and necessary. Survival is, in a sense, the primary concern for the individual and the family.

Society is interested in preserving as many people as possible to form the nucleus for further defense and the later renaissance of civilization. But the Christian cannot afford to consider only the preservation of his life. He should be even more concerned with his eternal salvation. And he should be concerned especially with those who minister to his eternal needs. Yet one sees

DONALD WOLF, S.J., continues a discussion that was begun by FR. McHUGH, S.J., in "Ethics at the Shelter Doorway" (AM. 9/30, p. 824).



little or no discussion of the special problems which will face ministers in the event of an atomic attack. Perhaps my meaning can be highlighted by the question: "Would it be the ethical thing for Fr. McHugh to step aside from his shelter door?"

In past ages, Christian societies have not wanted for heroes among the clergy. Many are the examples that could be cited of clergymen giving their lives ministering to the physical and spiritual needs of men and women in plague-ridden cities and in the devastation of wars. My concern is not with the courage of clergymen. On that the laity can depend. My concern, rather, is with the know-how of the clergy. Has the clergy, either individually or as a group, considered the problems to be faced in an atomic war?

No one can guess all the possible effects of an atomic attack. Some facts, however, seem fairly certain, and many others can be projected with a reasonable degree of accuracy. It is easier to present problems than to offer solutions. My purpose will be to pose some of the problems as a stimulus to both clergy and laity, and to offer one positive suggestion for possible future solution.

The first problem for the clergy would be the same as for anyone else—to stay alive. On this level it could be maintained that the clergyman has a greater obligation than anyone else. For he should consider, not only his own personal safety, but also his obligation to the faithful of his particular religious group. The minister is ordained not for his own good primarily, but for the good of others. Unless he preserves his own life, he can hardly minister to the spiritual needs of his brethren.

In all the publicity given to the current furor for building fallout shelters, I have seen no report of a clergyman constructing a shelter in his backyard. That does not necessarily mean that none have done so—although, I suspect that such is the case. Such a move by a minister of religion would probably have rated special attention by the news services. Possibly the clergy feel, because of their prominent position in their communities, that to build a shelter would unduly panic the faithful. If this is the motivation, it would seem to be a mistaken one. Rather than be frightened, the laity should be consoled to realize that their ministers are preparing for the possibility of an atomic attack. They should understand by such action that the clergy are taking the means necessary to ensure the laity's salvation in their hour of need.

On another level, I would suspect that the Office of Civil Defense would welcome the co-operation of the clergy in this matter. Such co-operation would be an effective way of highlighting the necessity of being prepared for a catastrophe which is far from impossible.

For those clergymen in the immediate impact area of an atomic blast, it would seem that there is little need to speculate on what they can do. It is generally accepted that the loss of life in the impact area of an A-bomb or H-bomb would be virtually total. Those clergy in the immediate locale of an attack who did survive would more likely need to be ministered to. We could hardly expect them to be in any kind of position to minister to others.

For those not in the immediate impact area, the possibilities and also the problems are greater. Much will depend upon the destructiveness of the attack itself and the distance one is away from the immediate area. For our purposes we can consider the area outside the locale of the attack as a unit. One of the first problems will be whether or not it is possible or desirable for the clergy to attempt to enter the area of destruction to perform their ministry.

UNDOUBTEDLY, the area would be closed to unauthorized entry by police, National Guard and Army. Clergy activity would have to be made in conjunction with public authorities. Granting the inevitable confusion and possible panic following the explosion of the bomb or bombs, a plan would have to have been made before the attack, if the work of ministering to souls is to be effective or even possible. Such a plan would have to include a decision beforehand as to the dangers of radiation and fallout consequent upon entering the area, and the precautions one would have to take to preserve or prolong life. Refugees coming from the area surrounding the central point of destruction would pose another difficulty.

For a Catholic priest, administering to people in the area and to refugees would involve the question of absolution and the administration of last rites in danger of death. Would radiation and fallout sickness contracted by those near the blast automatically put them in an immediate "danger of death" and allow absolution and the last sacraments under emergency conditions? If this were the case, priests would have to be able to recognize the effects of radiation and fallout. Radiation effects, though recognizable when serious enough to be fatal, are not as evident to the ordinary observer as the battered body of a man in an automobile accident.

If most of the priests in the attacked city are killed, there may not be enough priests available to administer the sacraments to the great numbers needing them. Would this justify or necessitate the ordination of men in surrounding seminaries who have not yet finished their training? If so, under what conditions would such "emergency priests" administer the sacraments to the faithful? And if such ordinations are necessary, what bishop would do the ordaining?

Such drastic measures may not be necessary. But if they were necessary, they could never be carried out in time to be effective, unless they had been planned well in advance of an attack.

Even if the foregoing difficulties were solved, the problem of fallout would remain. The danger of fallout depends upon the degree of radiation set off by the bomb and the proximity to the attack. Serious danger of fallout sickness could last anywhere from 24 hours to several weeks. Granting that the clergy were prepared with the necessary shelters, how would they go about their duties during that period? Much would depend upon the type of shelters provided in the various localities. Community shelters would make the task

of the clergy both easier and more effective. Individual shelters scattered in backyards all over town would cause serious complications.

Could clergymen leave their shelters during the critical period without seriously endangering their own lives? If they did leave the shelters, what precautions would they have to take to preserve or at least prolong their lives? They may well have to accept the possibility of contracting fallout sickness in order to fulfill their obligations to the faithful. In such a case clergymen would have to know what to do—I repeat, not to preserve their lives, but to prolong their usefulness as long as possible. Under these circumstances, the laity would be dependent upon both the courage and devotion of the clergy and upon their preparedness.

The questions we have been asking point to rather grim possibilities. All the more reason for the clergy to be clear on the issues involved. I said in the beginning that I could offer only one positive suggestion.

I would recommend that an interfaith committee be set up *now* to study such problems and others which those more expert than I could foresee.

The committee should be composed of clergymen, scientists and laymen who could plan for the eventualities of an atomic attack. Such a committee would not be successful without government co-operation. The Office of Civil Defense should welcome such assistance—for the government should be interested in the problems of its citizens. Such a concern would be similar to the provisions made now for chaplains in the armed services.

Once the committee, with government co-operation, had completed its study, the results should be made available to the clergy. Perhaps the best way to do this would be to issue a booklet to every clergyman in the United States to guide his activity in an atomic attack and its aftermath. Being forearmed, the clergy would help to save both lives and souls.

## Today's Opportunity

*Thomas Patrick Melady*

THE PIERCING COLDNESS of the absolute separation that exists between our Negro and white citizens in the South was made painfully obvious to me when I saw a Negro soldier refused service at a restaurant near the Montgomery, Alabama, train station. In Montgomery I also found that it was "forbidden by law" for me to meet in a restaurant with several African students. The gross indecency of not allowing friends to enjoy a cup of coffee together! When the soldier was turned down, my mind flashed back to my good friend Jean Bolinga (the name is fictitious) who had come from Africa to visit various cities in the South only a few months ago.

Jean visited the South. No wonder he shortened his tour from five to one-and-one-half days. When I met him in New York City and inquired about his trip, he said very little. But I know now what must have happened. He, a black man, was confronted by taxicabs which said "For whites only"; he experienced the gross insult of being refused the facilities of a rest room; and, if he had asked for a cup of coffee, he would have been refused that, too.

How ironic this is! Jean was brought to our country by the U.S. Government. He was here on a 60-day tour to see America. As editor-in-chief of a major African newspaper, he is a man of influence in his country.

DR. MELADY, author of the recently published *Profiles of African Leaders*, is the president of Consultants For Overseas Relations, Inc. In this role he is a frequent visitor to Africa and other parts of the world.

Frankly speaking, our country wants Jean to be a friend and he was invited here as a part of our government's continuing campaign to "win friends" throughout the world. But for me this was a far more personal matter. Jean is my friend. I have known the warmth of his home, the endearing friendship of his family, and never once in his country did I suffer from any kind of discrimination!

Jean, how charitable you were not to tell me anything about your experience in our Southern States! Actually, you would have been kinder if you had done so. For it is only now that I realize the implications for America of our racial situation.

My mind, at this point, reflects on the African students that I see every week. Many Americans, like myself, are active in assisting these young African men and women to obtain their education here. We also want them to learn about America, its history and traditions. Many African students are actually sponsored by private agencies so that their stay here may become a foundation for better relations between the African and American peoples. How can the coldness of the "For whites only" signs be the basis of real friendship?

The Southern States are not alone in these sins against our fellow man. In various Northern cities where a large number of African students attend universities, more subtle but equally shattering insults occur daily. Consider, for example, a Ph.D. student from an East African country who has been very helpful to me in several projects designed to promote U.S.-African relations. He is still a friend of our country despite the fact

that recently he was told in a New York barbershop: "We can't cut your — hair!"

The problem of finding summer jobs in New York City for our African students is one that is sufficient to cause even the most patient person a nightmare. For the past two years I have devoted many of my free hours in the evening and on weekends to finding jobs for competent, energetic African students who want to work to help themselves obtain an education. Perhaps it is more accurate to say that for two years I have been pleading with American corporations to give the African students an "even break" and to consider their credentials on the same basis as other students. This summer I have seen a slight improvement in my ability to obtain such summer jobs for African students, but it is only slight.

Even African diplomats receive shameful treatment from some of our citizens. Recently a junior member of the Nigerian Embassy in Washington was refused service at a restaurant in Virginia. Do we expect such conduct to contribute to the building of good relations with Africa's new nations? Can we condemn the Nigerian newspapers for reporting this incident in bold headlines?

Perhaps the owner of the restaurant in Montgomery and the proprietor of the New York barbershop are not aware of the presence of the nonwhite peoples in the world today. These gentlemen and others evidently do not realize that these people "of color" constitute over sixty per cent of the world's population. Forty-two nations at the United Nations represent the non-Western world and make it obvious that the balance of power in world affairs is no longer dominated by the "white" countries.

There are good patriotic reasons why the owners of the restaurant and the barbershop should re-examine their segregationist policies. Don't they realize that they, perhaps more than the Communists, are seriously damaging their country's best interests?

But to me, the personal, human side of this problem is of more importance. The African and Asian people are knocking at our doors. They wish to embrace us as friends. Can we expect any real embrace to take place as long as the public facilities in any part of our country discriminate against people because of their color? As long as some of our citizens distrust their fellow citizens because of their skin?

We have very little time. The Afro-Asian peoples are full of charity; they are wonderful examples of people who can forget, forgive and start anew. But they will not give us much more time. It is thirty minutes before midnight as far as the reputation of the United States in Africa and Asia is concerned. Perhaps this very urgency is what we need in order to turn our disgrace into an opportunity. This is the opportunity for greatness. Our citizens who practice segregation and other forms of racial discrimination can still turn this terrible blotch on America's international reputation into our finest hour.

This is the moment for all of us to join in a full reconciliation between the races in our country. We can do it. In the past our country has responded to great chal-

lenges. This is perhaps our greatest challenge. As we approach the 100th anniversary of Lincoln's Emancipation Proclamation, let us seize this wonderful occasion to climb up on a higher plateau of human understanding. If we do not, we may lose forever the friendship of the African and Asian peoples.

Our Afro-Asian neighbors will be patient with us as long as we are sincere in our march toward full reconciliation between the races. They have a heart full of love for Abraham Lincoln because he initiated the first big step. They would have the same affection for President Kennedy if under his leadership the last big step toward the plateau of human understanding was taken valiantly. But, again, the drive must come now and it must be effective.

What are some of the steps that we can undertake immediately? First of all, there must be a full, irrevocable determination by our leaders that our people shall be guided to a fuller understanding. In our society there is only one person who can do this, and that person is the President of the United States. President Kennedy in his Inauguration Address set high standards for us in these crucial days of our country's history. A clear call from him for all of us to eliminate the remaining vestiges of mistrust and lack of understanding between peoples because of race or color would be the first signal for the great push toward full reconciliation on the eve of the 100th anniversary of our country's greatest hour—the abolition of slavery.

Our country can look to our younger citizens for full and vigorous support. This generation was born and brought up in a period free of some of the prejudices which afflicted our parents. Ours is the scientific age in which this generation has benefited from the empirical data which have established for all time that all men are equal. Furthermore, as citizens, they have, regardless of race, fought together all over the world. Battlefields leave no room for segregation policies. Finally, mobility has been characteristic of this generation. They have visited all parts of the world. They know how small it is. They have visited the black, brown, yellow and red peoples who are now, thanks to modern communication, our next-door neighbors. This generation wants them also as our friends!

The burden of this push for reconciliation can be carried by our young people. They have the added incentive that they will be here tomorrow; a tomorrow that would be very sad if our country should lose the friendship of the non-white peoples.

Destiny has given us this moment for greatness. Let us grasp it with vigor, determination and appreciation. It can mean a whole new frontier of understanding, not only among our own peoples, but also between us and the peoples of the new nations. Do we dare do anything but accept this challenge with the prayerful determination that we, on the eve of the Emancipation Proclamation centennial, will match the greatness of Abraham Lincoln with another act of greatness—the final push toward racial reconciliation on the plateau where we greet one another as human beings who are free and equal?



# State of the Question

## SOME SIGNIFICANT THOUGHTS ON CATHOLIC EDUCATION

While forced confinement during a storm is conducive to meditation, the meditation is spoiled by danger and strained emotions. After the storm, in clear air, activity is fruitfully nourished by the past distractions. Two *America* readers reflect on issues which seem to pose posthumous questions to the Federal aid storm.

TO THE EDITOR: At first glance it might seem mere polemical strategy or a love of paradox that would prompt one to inquire whether President Kennedy's recent bill of Federal aid exclusively for public schools is itself basically unconstitutional. But the question may not be as fantastic as it sounds. And even though the discussion may work no change in the real order, it can serve to throw into proper perspective much of the controversy about the constitutionality of aid for parochial schools.

One sometimes gets the impression that secularists, like the Communists, rush in by force to occupy a constitutional position, consolidate it by propaganda and slogans (e.g., "separation of Church and State"), and then press on still further to negotiate away the rights of their opponents. There is surely some advantage in scrutinizing carefully their premises rather than permitting them the luxury of begging the question unchallenged. Such a scrutiny suggests that people who accept the secularist interpretation of the Constitution against the parochial schools are in the plight of straining out a bogus gnat and swallowing a very real camel.

Both in explicit theory and by historical development the American Constitution is positively committed to protect freedom of religion. This fact negates from the very start the secularist bias which has been given to the interpretation of the principle of the separation of Church and State by the enemies of Federal aid to parochial schools.

A corollary is that any legislation which can be shown to violate man's basic right to the free exercise of his religion is unconstitutional in a deeply violent and devastating manner. On the other hand, legislation that fosters this free exercise, so long as it does not establish some one religion as the state religion, is simply implementing the

freedom guaranteed by the Constitution.

Were it not for the legal positivism and the secularist pressure that have corrupted certain decisions of the Supreme Court, there could hardly be any doubt that the fundamental structure of the Constitution would clearly shine through as supporting the perfect compatibility of *separation* and *co-operation* as components in the relationship of Church and State. The wall of separation was designed from the beginning with gates and doors as between neighbors and friends, not with spikes and bristling guns as between enemies or untrusted strangers.

Deeply rooted in the American tradition is the association of religion with education. The first schools were religious schools, the first sponsors of higher education were religious groups. There can be no disputing the fact that for Americans the free exercise of religion involves the right to religious education. Not just the teaching of catechism apart from other subjects and in a void, but the integrating of all subjects in a theistic *Weltanschauung* in schools fathered and fostered by the Church. Religious freedom in America, therefore, means freedom, guaranteed by the Constitution, for a God-centered educational system, such as is exemplified in the Catholic parochial schools.

Now this is precisely the freedom endangered in a very real fashion by the President's bill insofar as the bill was expressly designed to exclude church-related schools from its benefits. The discrimination may not constitute direct physical blockage, but it is grave interference by economic pressure. It siphons off funds by taxation from all citizens, including Catholics, to pay for an exclusively secularistic educational system that Catholics prefer not to use. But in effect they are either forced to

use the secular schools or else they are coerced to skimp on the quantity and quality of their own schools once their financial resources are drained away by taxes for secular schools.

When people have no money for bread, it is useless to speak of their freedom to eat cake, especially when they are taxed to buy bread for everybody else but themselves. Freedom of religious groups to maintain their own educational systems grows more meaningless as their schools are priced out of existence by the economic pressure of higher taxes, higher salaries and more costly physical plants and equipment. In other words, the President's bill was based on a premise that puts secularism in a privileged position and places an economic penalty on the free exercise of religion. Surely this stand is essentially and radically opposed to the Constitution of the United States.

American Catholics are not asking Protestants and others to support Catholic schools from Protestant pockets. They are simply asking for the religious freedom to direct the use of their own money to schools of their choice. If the government insists on collecting taxes from Catholic sources for education, it should be ready to spend that money in accordance with the preference of the Catholic taxpayer. Since Catholics are not free to withhold taxes or to receive a rebate for what they pay for private education, their freedom suffers limitation, their choice is restricted. In reality they experience the injustice of taxation without representation. There is something invidious in the spectacle of non-Catholics blandly accepting the benefits of Catholic taxes (plus relief from the greater burden they would have if all Catholic children went to public schools) for secular schools and then talking piously about the freedom of Catholics to pay for their own system—after taxes!

For the President's bill to have passed without respect for the rights of religious education would have been to prejudice the very existence and the future development of private schools in this country, for it would have biased all later legislation in the direction of state monopoly. The recent exodus of religious teachers from Cuba after the nationalization of the schools in that afflicted country may be more dramatic but it is hardly more significant than

the latent philosophy underlying the President's legislation.

To hold that only public or secular schools are eligible for public support is a basic denial of the traditional American position that public schools are merely part of the American educational pattern in a pluralistic and democratic society. The day when secular schools become the only American schools and the sole beneficiary of public support, when they are given the special privilege that makes for monopoly, on that day they become a dangerous, undemocratic, unconstitutional force in our midst. Surely Catholic legal experts can determine whether there is genuine matter for protest here.

INQUIRER

To THE EDITOR: In your Comment "Playing by Ear" (9/9), Msgr. James T. Curtin of St. Louis, Mo. is quoted: "In the next few years we'll just have to play it by ear."

Thus, one of the most revolutionary decisions in the history of American Catholic education is being formulated without much evidence or facts to support it. It is being decided on the basis of partly informed principle, of attitudes and emotions, and of current and developing political expediency.

The question is: Where shall the available resources of the Church be concentrated—on the elementary or on the secondary level of education?

The consensus of published, authoritative opinion appears to be that the secondary school should be stressed and

the elementary school eliminated. Catholic children will be encouraged to attend a secular elementary school supplemented by religious instruction in the home and in the church. They will subsequently attend a Catholic secondary school, and possibly a Catholic college. It is argued that these adolescent years are the most crucially determinative for the moral and religious attitudes, beliefs and emotions of the future Catholic citizen. Resources being what they are, it is thought better to eliminate the lower rather than the higher grades.

Now it may be that the strategy and tactics of Catholic educators should be differently organized. It may be possible, for example, to obtain Federal funds for Catholic education by selectively closing Catholic elementary schools (or more prudently, by not building new ones). Such issues are important, but largely irrelevant to the present concern.

What is needed now are some scientifically collected facts to throw more light on the decision as to where available resources should be applied most effectively. Clearly stated objectives and ends of Catholic education should support the decisions. No one knows—in the sense of having data or facts in which he can have some confidence—whether it is better to have full educational facilities, including religious education, available to the student in the first grade or in the ninth grade.

However, with the aid of current scientific methods, this could be deter-

mined within a reasonable period of time. Research could be designed and carried out to provide knowledge in terms of which Catholic leaders in education might reasonably proceed. The design for such research, the instruments, the theoretical constructs and the scientists are all available to those in authority in Catholic education. It remains only that they be put to constructive use.

Within two years there will be another national crisis in Federal aid to education. In the interim, facts could be made available for a knowledgeable campaign of action.

This research should be guided by certain principles.

► It should be a multi-disciplinary approach infused with the current thinking of all relevant scientific disciplines.

► It should be conducted by lay social scientists with the approval and financial support of the Catholic hierarchy and Catholic parents.

► It should include the active participation of competent and well-known non-Catholic scientists to help insure the high quality of the work, and because the non-Catholic has a significant historical and financial stake in such an enterprise.

► It should be a nation-wide and representative research effort to reflect the diverse elements that characterize American Catholic education.

► It should eliminate the necessity of "playing Catholic education by ear."

FRANK J. KOBLER

Chicago, Ill.

## BOOKS

### Paperback Hurricane

"Paperback output labeled threat to Western civilization"—so ran the headline on a story about the recent reaction of authorities in Australia to the prevalence of "sex, sensationalism, violence and crime" in paper-covered books that can be bought for "paltry but multiplying shillings." And indeed one may be inclined to say a hearty yea when one notes that several U. S. publishers, encouraged by the success of the Avon publishing company with its 100,000 copies of Alan F. Gutmacher's *Babies by Choice or by Chance*, are planning

huge editions of paperbacks on birth control.

Whether or not paperbacks are such a threat, they certainly are a menace to the sanity and well-being of reviewers and readers. Here are some of the reasons.

Eighteen months ago a total of 6,500 paperback titles had been published in the United States; the latest edition of *Paperbound Books in Print* (Fall, 1961) lists 13,900. Last year Americans bought about one million paperbacks a day. The boom is especially noted in the

reading of the college population, and the end is not yet in sight. A recent survey reveals that within the next five years the sale of paperbacks to college students will rise 103 per cent. It's good to note that serious, quality works showed the biggest surge last year—they were up 30 per cent.

The great problem posed by this hurricane of paperbacks is: How are they to be called to the attention of readers? A recent survey conducted by the *Publishers' Weekly* shows that there is in general a woeful lack of coverage in newspapers and magazines, even of original works that appear in soft covers and of reissues of classics. The universal reason for lack of adequate notice is: "We just don't have enough space."

This has been the problem facing

# SHEED & WARD

From a master  
of spiritual writing . . .  
and a brilliant newcomer

## THE LAYMAN AND HIS CONSCIENCE

A Retreat

by RONALD KNOX

In this retreat for the laity, now published for the first time, Monsignor Knox is at his incomparable best—witty, wise, persuasive, above all, deeply and directly moving. With his characteristic light touch he confronts us here with the great spiritual realities—and with ourselves. This book, surely, will become a classic—one that every literate Catholic will read again and again. \$3.50



## OFFBEAT SPIRITUALITY

by PAMELA CARSWELL

"Practical, up-to-date spiritual writing . . . all the vigor and freshness of a brisk, salty ocean breeze. The principal contribution is its analysis of the reason so many quit seeking Christian perfection and why many of those who continue to try become hopelessly entangled. The book accomplishes this by an intelligent, selective . . . use of modern dynamic psychology."

—*Information*. \$3.95

At your bookstore

**SHEED & WARD**  
New York 3



AMERICA. But with this special paperback issue we take a step to remedy the situation, and we hope to repeat the step from time to time.

We asked authorities in various fields to submit two lists: the first to include significant paperbacks published since January 1, 1961; the second to round up the "classics," a basic library that anyone interested in a particular field ought to have. It is obviously a very selective list, but it will serve to alert you to the best in paperbacks, and incidentally, to show that not all soft-shell books are a "threat to civilization."

The experts for whose help we are deeply grateful are: P. Albert Duhamel, John D. Boyd, S.J. (*Literature and Criticism*); Joseph B. Schuyler, S.J., Msgr. George G. Higgins, Cornelius A. Eller, S.J. (*Economics, Social Problems*); Godfrey Diekmann, O. S. B., Vincent de Paul Hayes, S.J. (*Religion*); Robert Finley Delaney, Robert A. Graham, S.J. (*Politics, International Affairs*); John J. O'Connor, Francis J. Gallagher, S.J., Thomas P. Neil (*Biography and History*).

HAROLD C. GARDINER

## RELIGION

### Recent Publications

GOD AND THE WAYS OF KNOWING, by Jean Daniélou, S.J. (World Pub. Meridian Books. \$1.35)

ENTHUSIASM, by Ronald Knox (Oxford U. Press Galaxy Books. \$2.95)

THE MEANING OF MAN, by Jean Mouroux (Image Books. \$.85)

AN ESSAY ON THE DEVELOPMENT OF CHRISTIAN DOCTRINE, by John Henry Newman (Image Books. \$1.35)

FRONTIERS IN AMERICAN CATHOLICISM, by Walter Ong, S.J. (Macmillan. \$1.25)

FOUR GREAT ENCYCLICALS OF POPE PIUS XII, ed. by Gerald C. Treacy, S.J. (Paulist Press. \$.95)

THE HEART OF MAN, by Gerald Vann, O.P. (Image Books. \$.75)

SEPARATED BRETHREN, by William Whalen, S.J. (Bruce. \$1.95)

POPE JOHN XXIII, by Aradi, Tucek, O'Neill (Dell Books. \$.75)

NEW TESTAMENT READING GUIDE, by members of the Catholic Biblical Assn. of America (Liturgical Press. 14 booklets. \$.30 each)

CHRISTIANS AROUND THE ALTAR, by the Community of St. Severin (Fides. \$.95)

THE WOMAN SHALL CONQUER, by Don Sharkey (All Saints Press. \$.50)

THE SOUL OF THE APOSTOLATE, by Jean Baptiste Chautard, O.C.S.O. (Image Books. \$.85)

WHEREON TO STAND, by John Gilland Brunini (Dell Books. \$.50)

ST. FRANCIS XAVIER, by James Brodrick, S.J. (Image Books. \$.95)

SIGNS OF LIFE, by F. Louvel, O.P. and L. J. Putz, C.S.C. (Fides. \$.95)

TO MARRY WITH LOVE, by Louis and Virginia Baldwin (All Saints Press. \$.50)

A PRACTICAL CATHOLIC DICTIONARY, by A. C. Pegis (All Saints Press. \$.50)

### A Basic Library

THE CONFESSIONS OF ST. AUGUSTINE, a new translation with notes, by John K. Ryan (Image Books. \$1.25)

RULE FOR MONASTERIES, by St. Benedict, trans. by Leonard J. Doyle (Liturgical Press. \$.40)

A TREASURY OF EARLY CHRISTIANITY, ed. by Anne Fremantle (New American Library Mentor Books. \$.75)

ASCENT OF MOUNT CARMEL, by St. John of the Cross, trans. and ed. by E. Allison Peers (Image Books, \$1.25)

PENSÉES, by Blaise Pascal, with an introduction by T. S. Eliot (Dutton Everyman Paperbacks. \$1.15)

MY DAILY PSALM BOOK (Confraternity of the Precious Blood. \$.62)

THEOLOGICAL TEXTS of St. Thomas Aquinas, trans. by Thomas Gilby, O. P. (Oxford U. Press Galaxy Books. \$1.95)

THE DESERT FATHERS, by Helen Waddell (Ann Arbor Paperbacks. \$1.45)

THE SPIRIT OF CATHOLICISM, by Karl Adam (Image Books. \$.85)

READINGS IN CHURCH HISTORY, ed. by Colman Barry, O. S. B. (Newman. \$2.95)

THIS TREMENDOUS LOVER, by M. Eugene Boylan, O.Cist.R. (Newman. \$1.50)

RELIGION AND THE RISE OF WESTERN CULTURE, by Christopher Dawson (Image Books. \$.85)

THE EUCHARISTIC PRAYER, by Josef A. Jungmann, S.J. (Fides. \$.95)

NO MAN IS AN ISLAND, by Thomas Merton (Dell Chapel Books. \$.50)

FOUNDERS OF THE MIDDLE AGES, by Edward Kennard Rand (Dover Publications. \$1.85)

INTRODUCTION TO A DEVOUT LIFE, by St. Francis de Sales (Image Books. \$.95)

THE IMITATION OF CHRIST, by Thomas à Kempis, ed. and with intro. by Harold C. Gardiner, S.J. (Image Books. \$.75)

America • NOVEMBER 4, 1961



OF SACRAMENTS AND SACRIFICE, by Clifford Howell, S.J. (Liturgical Press. \$.90)

MY WAY OF LIFE, by Walter Farrell, O.P., and M. J. Healy (Confraternity of the Precious Blood. \$1.50)

JESUS AND HIS TIMES, by Henri Daniel-Rops (Image Books. 2 vols. \$.95 each)

MANY ARE ONE, by Leo J. Trese (Fides. \$.95)

CANA IS FOREVER, by Charles H. Doyle (Image Books. \$.75)

THE AUTHENTICITY OF THE GOSPELS, by Maisie Ward (Sheed & Ward. \$.75)

THE WORLD'S FIRST LOVE, by Bishop Fulton J. Sheen (Image Books. \$.75)

## POLITICS, INTERNATIONAL AFFAIRS

### Recent Publications

TOTALITARIAN DICTATORSHIP AND AUTOCRACY, by Carl Friedrich (Praeger. \$1.95)

THE ART OF WAR: FROM THE AGE OF NAPOLEON TO THE PRESENT DAY, by Cyril Falls (Oxford Paperbacks. \$1.50)

THE FUTURE OF UNDERDEVELOPED COUNTRIES, by Eugene Staley (Praeger. \$1.95)

THE GATHERING STORM, by Sir Winston Churchill (vol. 1 of the Second World War) (Bantam Books. \$1.25)

AMERICA AS A CIVILIZATION, by Max Lerner (Simon & Schuster. 2 vols. \$1.95 each)

A HISTORY OF RUSSIA, by George Vernadsky (Yale U. Press. \$1.95)

THE RUSSIAN REVOLUTION, by Nicolas Berdyaev (Ann Arbor Paperbacks. \$1.75)

THE AMERICAN COMMONWEALTH, by James Bryce (Putnam Capricorn Books. \$1.35)

AMERICA IN THE WORLD, ed. by Oscar Barck (World Pub. Meridian Books. \$1.95)

### A Basic Library

POLITICAL IDEAS OF ST. THOMAS AQUINAS, by Dino Bigongiari (Hafner Library of World Classics. \$1.35)

STRATEGY, by B. H. Liddell Hart (Praeger. \$1)

THE DECLARATION OF INDEPENDENCE, by Carl Becker (Random House Vintage Books. \$1.25)

THE CRUCIAL DECADE—AND AFTER—AMERICA, 1945-1960, by Eric F. Goldman (Random House Vintage Books. \$1.45)

THE AMERICAN PEOPLE AND FOREIGN POLICY, by Gabriel Almond (Praeger. \$1.95)

AMERICAN STRATEGY FOR THE NUCLEAR AGE, by Walter F. Hahn and John C. Neff (Doubleday Anchor Books. \$1.45)

THREE REVOLUTIONS, by Stefan Posony and Friedrich Gentz (Regnery Gateway Editions. \$.95)

## ECONOMICS, SOCIAL PROBLEMS

### Recent Publications

EQUALITY, by R. H. Tawney (Putnam Capricorn Books. \$1.25)

FEDERALIST PAPERS, intro. and notes by Clinton Rossiter (New American Library Mentor Books. \$.75)

REFLECTIONS ON THE REVOLUTION IN FRANCE AND THE RIGHTS OF MAN, by Edmund Burke and Thomas Paine (Dolphin Books. \$1.45)

VOICES OF THE INDUSTRIAL REVOLUTION, ed. by John Bowditch and Clement Ransland (Ann Arbor Paperbacks. \$1.65)

PHILOSOPHY OF DEMOCRATIC GOVERNMENT, by Yves Simon (U. of Chicago Press. \$1.95)

AMERICAN SOCIAL THOUGHT, by Ray Ginger (American Century. \$1.25)

THE SEARCH FOR DEMOCRACY—A DOCUMENTARY RECORD OF THE AMERICAN REPUBLIC, ed. by Harry W. Kirwin (Dolphin Books. \$1.45)

INSTITUTIONAL ECONOMICS, by John R. Commons (U. of Wisconsin Press. 2 vols. \$1.75 each)

DYNAMICS OF CULTURAL CHANGE, by Bronislaw Malinowski (Yale U. Press. \$1.45)

THE LONELY CROWD, by David Riesman (Yale U. Press. \$1.25)

CORPORATIONS, by John P. Davis (Putnam Capricorn Books. \$1.65)

MARK ON ECONOMICS, ed. by Robert Freedman (Harcourt, Brace Harvest Books. \$2.25)

THE INCOME OF NATIONS, by Paul Studenski (New York U. Press. 2 vols. \$2.50 and \$2.25)

THE THEORY OF ECONOMIC DEVELOPMENT, by Joseph A. Schumpeter (Oxford U. Galaxy Books. \$1.50)

MAJOR DOCUMENTS IN AMERICAN ECONOMIC HISTORY, ed. by Louis M. Hacker (Van Nostrand Anvil Books. 2 vols. \$1.25 each)

THE RICH AND THE POOR, by Robert Theobald (New American Library Mentor Books. \$.50)

## PAPERBACKS

at their best . . .

### PAUL THE APOSTLE

By Abbot Giuseppe Ricciotti

Now in paperback . . . this highly praised life of St. Paul . . . the "best general study of St. Paul ever published in the English language."—*The Sign* \$2.95

### SEPARATED BRETHREN

By William J. Whalen

This, the famous book on American non-Catholic religions, is of more importance than ever in the light of the coming Ecumenical Council. \$1.95

### CATHOLICS ON CAMPUS

By William J. Whalen

Indispensable guide for the Catholic on the secular campus which treats his problems completely and objectively. \$1.25

### AN EVIL TREE

By Agnes Murphy, Ph.D.

Written to explain communism and its challenge to high school students. Price now reduced to \$1.00

### THE CATHOLIC CHURCH AND YOU

By William J. Grace, S.J.

" . . . may well replace many of the old standard volumes usually recommended to prospective converts . . . ideal apologetics for the ordinary reader."—*Ave Maria* \$1.35

### THE MASS PRESENTED TO NON-CATHOLICS

By the Rev. John P. McGuire

Direct, well-illustrated explanation of the Mass, its meaning as sacrifice, and all its various parts. 50 cents

### DICTIONARY OF LITURGICAL LATIN

By Wilfrid Diamond

For ecclesiastical Latin students and users of the Breviary. A compilation of more than 9,000 words and phrases with special connotations. \$2.50

At your bookstore

The Bruce Publishing Co.,  
111 Bruce Bldg.,  
Milwaukee 1, Wis.

**New Paperback Reading**  
Attractive, durable bindings  
legible type . . . lowest prices



### MENTOR BOOKS

**Dante's Purgatorio**, John Ciardi, tr.  
"Maintains those qualities which established Ciardi's *Inferno* as a new standard." — Archibald T. MacAllister, Princeton (MT354, 75¢)

**Dante's Inferno**, John Ciardi, tr. (MT347, 75¢)

**The Medieval Myths**, Norma Lorre Goodrich (MD345, 50¢)

**Origins of Scientific Thought**, Giorgio de Santillana (MQ336, 95¢)  
From Anaximander to Proclus, 600 B.C.-500 A.D.

**The Genius of the French Theater**  
In translation, eight complete plays by Moliere and Racine to Anouilh. (MQ366, 95¢)

**The World of Rome**, Michael Grant (MT351, 75¢)

### SIGNET BOOKS

**The Leopard**, Giuseppe di Lampedusa  
Internationally acclaimed bestseller. "Notable for its sense of historical immediacy." — *America*. "Unhesitatingly recommended." — *Best Sellers* (TI960, 75¢)

**The Violent Bear It Away**, Flannery O'Connor  
"Special gifts of insight, irony, and ordered nuance . . . beyond question one of the country's most interesting creative talents." — *Commonweal* (D1937, 50¢)

**The Rise and Fall of Nazi Germany**, T. L. Jarman  
"It cannot be recommended too highly." — *Times Literary Supplement* (London) (T2003, 75¢)

### SIGNET CLASSICS

A few of the over 100 titles available

**Main Street**, Babbitt, **Arrowsmith**, Sinclair Lewis  
(CT93, CT91, CT92, 75¢ each)  
Each with an Afterword by Mark Schorer

**The Informer**, Liam O'Flaherty  
Afterword by Donagh McDonagh (CP80, 60¢)

**Manon Lescaut**, Abbé Prévost  
Newly translated by Donald Frame (CP96, 60¢)

**The Goloviovs**, M. Saltykov-Shchedrin  
Newly translated by Andrew MacAndrew (CT109, 75¢)

**The Autobiography and Other Writings**, Benjamin Franklin (CD74, 50¢)

Available at your bookstore  
Write for our complete catalog

**THE NEW AMERICAN LIBRARY**  
501 Madison Avenue, New York 22

**SWEDEN: THE MIDDLE WAY**, by Marquis W. Childs (Yale U. Press. \$1.45)

**BUSINESS LEADERSHIP IN A LARGE CORPORATION**, by Robert A. Gordon (U. of Calif. Press. \$1.95)

### A Basic Library

**RELIGION AND THE RISE OF CAPITALISM**, by R. H. Tawney (New American Library. \$1.50)

**PROGRESS AND RELIGION**, by Christopher Dawson (Image Books. \$1.85)

**THE CHURCH AND THE RECONSTRUCTION OF THE MODERN WORLD: THE SOCIAL ENCYCLICALS OF PIUS XI**, ed. by T. P. McLaughlin, C.S.B. (Image Books. \$1.95)

**MAN AND THE STATE**, by Jacques Maritain (U. of Chicago Phoenix Books. \$1.50)

**DEMOCRACY IN AMERICA**, by Alexis de Tocqueville (Random House Vintage Books. 2 vols. \$1.45 each)

**THE SOCIAL TEACHINGS OF THE CHRISTIAN CHURCHES**, by Ernest Troeltsch (Harper Torchbooks, 2 vols. \$2.25 and \$2.45)

**PROTESTANT ETHIC AND THE SPIRIT OF CATHOLICISM**, by Max Weber (Scribner. \$1.45)

**THE ACQUISITIVE SOCIETY**, by R. H. Tawney (Harcourt, Brace Harvest Books. \$1.95)

**THE NATURE OF PREJUDICE**, by Gordon Allport (Doubleday Anchor Books. \$1.45)

**SOCIAL HISTORY OF THE AMERICAN FAMILY**, by Arthur W. Calhoun (Barnes & Noble. 3 vols. \$1.95 each)

**CONCEPT OF THE CORPORATION**, by Peter Drucker (Beacon Press. \$1.95)

**PROTESTANT, CATHOLIC, JEW**, by Will Herberg (Doubleday Anchor Books. \$1.45)

**UPROOTED**, by Oscar Handlin (Grosset & Dunlap Universal Library. \$1.25)

**MIDDLETOWN**, by Robert S. and Helen M. Lynd (Harcourt, Brace Harvest Books. \$2.25)

**FOLKWAYS**, by William G. Sumner (New American Library. \$1.75)

**THEORY OF THE LEISURE CLASS**, by Thorstein Veblen (New American Library. \$1.50)

**SOCIAL CLASS IN AMERICA**, by W. Lloyd Warner (Harper Torchbooks. \$1.60)

**ESSAYS IN SOCIOLOGY**, by Max Weber, trans., ed. and with intro. by H. H. Gerth and C. Wright Mills (Oxford U. Press Galaxy Books. \$2.25)

**ORGANIZATION MAN**, by William H. Whyte Jr. (Doubleday Anchor Books. \$1.45)

**ALTERNATIVE TO SERFDOM**, by John Maurice Clark (Random House Vintage Books. \$1.10)

**BUSINESS CYCLES AND THEIR CAUSES**, by Wesley Clair Mitchell (U. of Calif. Press. \$1.50)

**ECONOMY, LIBERTY AND THE STATE**, by Calvin Hoover (Doubleday Anchor Books. \$1.45)

**THE GREAT TRANSFORMATION**, by Karl Polanyi (Beacon Press. \$1.45)

**GUIDE TO KEYNES**, by Alvin H. Hansen (McGraw-Hill. \$2.50)

**THE INDUSTRIAL REVOLUTION**, by Arnold Toynbee (Beacon Press. \$1.25)

**LEGAL FOUNDATIONS OF CAPITALISM**, by John R. Commons (U. of Wisc. Press. \$1.95)

**STAGES OF ECONOMIC GROWTH**, by W. W. Rostow (Cambridge U. Press. \$1.45)

### LITERATURE AND CRITICISM

#### Recent Publications

**THE COURT AND THE CASTLE**, by Rebecca West (Yale U. Press. \$1.45)

**AS THEY LIKED IT**, by Alfred Harbage (Harper Torchbooks. \$1.45)

**SEVENTEENTH-CENTURY ENGLISH LITERATURE**, by C. V. Wedgwood (Oxford U. Press Galaxy Books. \$1.25)

**THE NEW ENGLAND MIND: 17TH CENTURY**, by Perry Miller (Beacon Press. \$2.95)

**FROM CLASSIC TO ROMANTIC**, by W. J. Bate (Harper Torchbooks. \$1.50)

**WHEEL OF FIRE**, by G. W. Knight (World Pub. Meridian Books. \$1.55)

**THE EDUCATION OF HENRY ADAMS**, by Henry Adams (Sentinel Books. \$1.95)

**THE EDWARDIANS**, by V. Sackville-West (Viking. \$1.45)

**CLASSIC, ROMANTIC, MODERN**, by Jacques Barzun (Doubleday Anchor Books. \$1.45)

**THE LAMB**, by François Mauriac (Noonday Press. \$1.45)

**MEN AT ARMS AND OFFICERS AND GENTLEMEN**, by Evelyn Waugh (Dell. \$1.75)

**THE YEARLING**, by Marjorie Kinnan Rawlings (Scribner. \$1.45)

**LEAVES OF GRASS**, by Walt Whitman (Viking Press Compass Books. \$1.85)

**THE SEA AND THE JUNGLE**, by H. M. Tomlinson (New American Library Signet Classics. \$1.50)

**THE DEERSLAYER**, by James Fenimore Cooper (Washington Square Press. \$1.60)

by John  
House Vin-

CAUSES, by  
of Calif.

STATE, by  
Anchor

, by Karl  
(45)

H. Hansen

, by Ar-  
ss. \$1.25)

ALISM, by  
isc. Press.

H. by W.  
U. Press.

by Rebec-  
(45)

Harbage

H LITERA-  
(Oxford

(25)

7TH CEN-  
Press.

by W. J.  
\$1.50)

. Knight  
ks. \$1.55)

DAMS, by  
ks. \$1.95)

ville-West

y Jacques  
or Books.

c (Noon-

AND GEN-  
h (Dell.

Kinnan

Whitman  
ks. \$85)

y H. M.  
Library

Fenimore  
re Press.

4, 1961

LORD JIM, by Joseph Conrad (Dell.  
\$.50)

ON POETRY AND POETS, by T. S. Eliot  
(Noonday Press. \$1.95)

OXFORD LECTURES ON POETRY, by A. C.  
Bradley (Indiana U. Press. \$2.45)

#### A Basic Library

THE WELL WROUGHT URN, by Cleanth  
Brooks (Harcourt, Brace Harvest  
Books. \$1.35)

THE PHILOSOPHY OF LITERARY FORM, by  
Kenneth Burke (Random House Vin-  
tage Books. \$1.25)

THE LITERARY SITUATION, by Malcolm  
Cowley (Viking Compass Books.  
\$1.25)

CRITICS AND CRITICISM, ed. by R. S.  
Crane (U. of Chicago Phoenix Books.  
\$1.50)

THE SACRED WOOD, by T. S. Eliot  
(Barnes & Noble. \$1.25)

PRACTICAL CRITICISM, by I. A. Rich-  
ards (Harcourt, Brace Harvest Books.  
\$1.45)

THE MAN OF LETTERS IN THE MODERN  
WORLD, by Allen Tate (World Pub.  
Meridian Books. \$1.55)

THEORY OF LITERATURE, by René Wel-  
lek and Austin Warren (Harcourt,  
Brace Harvest Books. \$1.65)

THE PORTABLE MEDIEVAL READER, ed.  
by James Bruce Ross and Mary M.  
McLaughlin (Viking. \$1.65)

THE PORTABLE CHAUCER, ed. by Theo-  
dore Morrison (Viking. \$1.65)

THE PORTABLE DANTE, ed. by Paolo Mi-  
lano (Viking. \$1.65)

THE PORTABLE SHAKESPEARE—all the  
plays and other selections (Viking.  
\$1.65)

WUTHERING HEIGHTS, by Emily Brontë  
(Dell. \$.50)

MOBY DICK, by Herman Melville (Holt,  
Rinehart & Winston. \$.95)

ARISTOTLE'S THEORY OF POETRY AND  
FINE ART, by S. H. Butcher (Dover  
Publications. \$.2)

EPIC AND ROMANCE, by W. P. Ker  
(Dover. \$1.95)

GREAT EXPECTATIONS, by Charles Dick-  
ens (Dolphin Books. \$.95)

THE BROTHERS KARAMAZOV, by Feodor  
Dostoevski (New American Library.  
\$.75)

MIMESIS, by Erich Auerbach (Double-  
day Anchor Books. \$1.45)

THE ALLEGORY OF LOVE, by C. S. Lewis  
(Oxford U. Press Galaxy Books.  
\$2.25)

THOMAS MORE, by R. W. Chambers  
(Ann Arbor Paperbacks, \$1.95)

America • NOVEMBER 4, 1961

THE GREAT CHAIN OF BEING, by A. O.  
Lovejoy (Harper Torchbooks. \$1.85)

THE ROAD TO XANADU, by John L. Lowes  
(Random House Vintage Books.  
\$1.65)

THE ROMANTIC AGONY, by Mario Praz  
(World Pub. Meridian Books. \$2.25)

ROUSSEAU AND ROMANTICISM, by Irving  
Babbitt (World Pub. Meridian Books.  
\$1.45)

AXEL'S CASTLE, by Edmund Wilson  
(Scribner. \$1.45)

SEVEN TYPES OF AMBIGUITY, by William  
Empson (World Pub. Meridian  
Books. \$1.45)

ARCHETYPAL PATTERNS IN MODERN PO-  
ETRY, by Maud Bodkin (Random  
House Vintage Books. \$1.25)

#### HISTORY AND BIOGRAPHY

##### Recent Publications

CIVILIZATION OF THE RENAISSANCE IN  
ITALY, by Jacob Burckhardt (New  
American Library Mentor Books.  
\$.75)

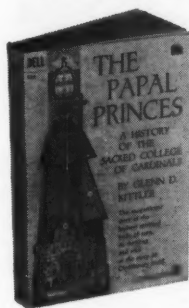
THE OLD REGIME AND THE FRENCH REV-  
OLUTION, by Alexis de Tocqueville  
(Doubleday Anchor Books. \$.95)

First anniversary of Dell's growing Catholic line

## CHAPEL BOOKS

Attractive and inexpensive paperbacks with popular appeal

### Three Major New Fall Titles



#### THE PAPAL PRINCES

The thrilling history of the  
Sacred College of Cardi-  
nals, from its beginnings in  
underground Rome to its  
present power and glory.  
By Glenn D. Kittler.

\$24.60¢

#### POPE JOHN XXIII

The inspiring story of how  
the son of a poor peasant  
family rose within the  
Church to become the new  
Spiritual Father of millions.  
An up-to-date biography by  
Zsoldt Aradi, Msgr. James I.  
Tucek and James C. O'Neill.

X13,75¢



#### GO TO HEAVEN

Bishop Fulton J. Sheen  
gives profound and exciting  
answers to the biggest ques-  
tions of all: Why are we  
here? Where are we going?  
And what superhuman help  
can we expect along the  
way?

Dec. F172, 50¢



### Also highly recommended:

THE DEVIL'S ADVOCATE  
By Morris L. West \$15, 60¢

WHEREON TO STAND:  
What Catholics Believe and Why  
By John G. Brunini F123, 50¢

KAREN  
By Marie Killilea F117, 50¢

FLESH AND BLOOD  
By Francois Mauriac F138, 50¢

DON CAMILLO'S DILEMMA  
By Giovanni Guareschi  
F122, 50¢

A CATHOLIC PRAYER BOOK  
Ed. by Dale Francis LC112, 50¢

THREE TO GET MARRIED  
By Bishop Fulton J. Sheen  
F100, 50¢

MAKE EACH DAY COUNT  
By James Keller F65, 50¢

#### By Thomas Merton:

NO MAN IS AN ISLAND  
F156, 50¢

SEEDS OF CONTEMPLATION  
F142, 50¢

THE SECULAR JOURNAL  
F116, 50¢

THOUGHTS IN SOLITUDE  
F132, 50¢

THE SILENT LIFE R119, 40¢

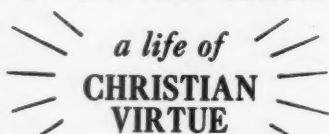
THE LIVING BREAD F155, 50¢

All books available to pastors and  
church societies on a bulk basis for  
church racks or for fund-raising pur-  
poses. For further information about  
the complete Chapel line please write  
Catholic Education Dept.

DELL BOOKS • 750 Third Avenue • New York 17, N.Y.



## TO *Learn* TO LIVE AND TEACH



... through the combined help of the Sacred Heart and the devotion of one's life to the imitation of Christ's teachings may well offer young men who seek eternal values—a life eternal. For details, write Brothers of the Sacred Heart, 71-02 31st Ave., Jackson Heights 70, N. Y., or 1133 Esplanade Ave., New Orleans 16, La.

1-408-1

## Over 1100 titles—307 more books than last year—in the new Catalog of CATHOLIC PAPERBACK BOOKS

Only complete list of Catholic interest books in paperback binding available. Prepared by Eugene Willging, Director of Libraries, Catholic University of America. Over 1100 titles listed, priced from 25¢ to \$2.95, with a brief description of each. Arranged alphabetically by title, by author and also according to subject matter—doctrine, family life, liturgy, fiction, etc. Good books everyone can afford—a great many of which every Catholic should read.

**CATHOLIC BOOK MERCHANDISER**  
Room 327A, 370 7th Ave., New York 1, N. Y.  
Please send me *Catalog of Catholic Paperback Books*. Enclosed is \$1.00.

Name .....  
Address .....  
City ..... State .....

162

**MEN OF GOOD HOPE: A STORY OF AMERICAN PROGRESSIVES**, by Daniel Aaron (Oxford U. Press Galaxy Books. \$1.95)

**CIVIL WAR IN AMERICA**, by Alan Barker (Doubleday Anchor Books. \$.95)

**THE CATHOLIC CHURCH IN THE MODERN WORLD**, by E. E. Y. Hales (Image Books. \$.95)



**THE CONGRESS OF VIENNA**, by Harold Nicolson (Viking Compass Books. \$1.45)

**THE COUNTER-RENAISSANCE**, by Hiram Haydn (Grove Press Evergreen Books. \$2.95)

**LIFE OF CHARLEMAGNE**, by Einhard (Ann Arbor Paperbacks. \$1.25)

**BALBOA OF DARIEN**, by Katherine Romoli (Dolphin Books. \$.95)

**THE TRAVELS OF MARCO POLO**, trans. by William Marsden (Dell. \$.50)

**AUTOBIOGRAPHY AND SELECTED WRITINGS OF BENJAMIN FRANKLIN**, ed. by L. J. Lemish (New American Library Signet Classics. \$.50)

**ROBERT E. LEE**, by Earl S. Miers (Random House Vintage Books. \$.95)

**ALEXANDER HAMILTON**, by Nathan Schachner (Barnes Perpetua Books. \$2.25)

**AARON BURR**, by Nathan Schachner (Barnes Perpetua Books. \$2.25)

**THE HISTORY OF ROME**, by Theodore Mommsen (World Pub. Meridian Books. \$1.95)

**THE END OF THE ANCIENT WORLD AND THE BEGINNING OF THE MIDDLE AGES**, by Ferdinand Lot (Harper Torchbooks. \$2.75)



**St. Paul  
Editions**

## ST. PAUL, APOSTLE AND MARTYR

by Igino Giordani

Foreword by His Eminence  
Richard Cardinal Cushing

"In the midst of Roman decadence St. Paul was the spearhead of a great movement for renewed social life. The basis of that life was supernatural, its external marks at first hidden and obscure. But it was the basis of the great new civilization of the western world. The modern world needs just such an apostolate. . . . This story of St. Paul should inspire the modern-day laborer, the housewife, the intellectual, the businessman, the politician, the statesman." 392 pages with 38 full-color illustrations from frescoes at St. Paul's Basilica in Rome and 33 pictures in black and white \$5.00

## PARENTS AND THE TEEN-AGER

by His Eminence Richard  
Cardinal Cushing

This challenge is addressed to parents as a solution for the problem of juvenile delinquency and the formation of citizens for heaven. 40 pages 25¢

ASK FOR BOOK CATALOG

Daughters of St. Paul  
50 St. Paul's Ave. Boston 30, Mass.

THE CHRONICLES OF ENGLAND, FRANCE AND SPAIN, by Jean Froissart (Dutton Everyman Library. \$2.15)

THE HOLY ROMAN EMPIRE, by James B. Bryce (Schocken Books. \$2.45)

EARLY MODERN EUROPE, by Sir George Clark (Oxford U. Press Galaxy Books. \$1.50)

LECTURES ON MODERN HISTORY, by John Acton (Schocken Books. \$1.85)

HISTORY OF THE GERMAN GENERAL STAFF, 1657-1945, by Walter Goerlitz (Praeger. \$1.95)

SOLDIER LIFE IN THE UNION AND CONFEDERATE ARMIES, by Philip Van Doren (Fawcett Pub. Premier Books. \$7.75)

CRUSADE IN EUROPE, by Dwight D. Eisenhower (Dolphin Books. \$1.45)

THE ORDEAL OF WOODROW WILSON, by Herbert Clark Hoover (McGraw-Hill Paperbacks. \$2.25)



A Basic Library

THE MEANING AND MATTER OF HISTORY, by Martin C. D'Arcy, S.J. (World Pub. Meridian Books. \$1.55)

HISTORIES, HERODOTUS, tran. by Aubrey de Selincourt (Penguin Books. \$1.45)

HISTORY OF THE PELOPONNESIAN WAR, THUCYDIDES, ed. and trans. by Sir Richard Livingstone (Oxford U. Press Galaxy Books. \$1.85)

THE ANNALS OF ANCIENT ROME, TACITUS, trans. by Michael Grant (Penguin Books. \$1.25)

FROM THE STONE AGE TO CHRISTIANITY, by W. F. Albright (Doubleday Anchor Books. \$1.45)

OUTLINE HISTORY OF THE CATHOLIC CHURCH, by Reginald F. Walker, C.S.Sp. (Newman. 2 vols. \$3 the pair)

HISTORY OF EUROPE, by Henri Pirenne

# JESUIT COLLEGES and UNIVERSITIES

**ALABAMA** Departments  
Spring Hill College (Mobile) LAS-C-Ed-N-Sc-Sy-AROTC

**CALIFORNIA**  
Loyola University (Los Angeles) LAS-AE-C-E-Ed-G-IR-L-AFROTC  
University of San Francisco LAS-Sc-C-Ed-G-N-L-Sy-AROTC  
University of Santa Clara LAS-AE-C-E-Ed-G-L-Sc-Sy-AROTC

**COLORADO**  
Regis College (Denver) LAS-Sy

**CONNECTICUT**  
Fairfield University LAS-C-Ed-G

**ILLINOIS**  
Loyola University (Chicago) LAS-AE-C-D-Ed-G-HS-IR-L-M-N-S-Sc-Sy-Sp-AROTC

**LOUISIANA**  
Loyola University (New Orleans) LAS-AE-C-D-DH-Ed-G-J-L-MT-Mu-P-Sc-Sy-T-AROTC

**MARYLAND**  
Loyola College (Baltimore) LAS-G-AROTC

**MASSACHUSETTS**  
Boston College (Chestnut Hill) LAS-C-Ed-G-L-N-S-Sc-Sy-AROTC  
Holy Cross College (Worcester) LAS-G-NROTC-AFROTC

**MICHIGAN**  
University of Detroit LAS-A-C-D-E-G-IR-J-L-RT-Sc-Sp-T-AROTC-AFROTC

**MISSOURI**  
Rockhurst College (Kansas City) LAS-AE-C-IR-Sc  
St. Louis University LAS-AE-C-D-E-Ed-G-L-M-N-PT-S-Sc-Sp-Sy-T-AFROTC

**NEBRASKA**  
The Creighton University (Omaha) LAS-AE-C-D-Ed-G-IR-J-L-M-N-P-S-Sc-Sp-AROTC

**NEW JERSEY**  
St. Peter's College (Jersey City) LAS-AE-C-AROTC

**NEW YORK**  
Canisius College (Buffalo) LAS-C-Ed-G-Sc-Sy-AROTC  
Fordham University (New York) LAS-AE-C-Ed-G-J-L-P-S-Sy-AROTC-AFROTC  
Le Moyne College (Syracuse) LAS-C-IR

**OHIO**  
John Carroll University (Cleveland) LAS-C-G-Sy-AROTC  
Xavier University (Cincinnati) LAS-AE-C-G-Sy-AROTC

**PENNSYLVANIA**  
St. Joseph's College (Philadelphia) LAS-AE-G-IR-Ed-Sc-AFROTC  
University of Scranton LAS-Ed-G-AROTC

**WASHINGTON**  
Gonzaga University (Spokane) LAS-C-E-Ed-G-J-L-Mu-N-Sy-AROTC  
Seattle University LAS-C-Ed-E-G-J-N-SF-AROTC

**WASHINGTON, D. C.**  
Georgetown University LAS-C-D-FS-G-ILL-L-M-N-Sy-AROTC-AFROTC

**WEST VIRGINIA**  
Wheeling College LAS

**WISCONSIN**  
Marquette University (Milwaukee) LAS-AE-C-D-DH-E-Ed-G-J-L-M-MT-N-PT-Sc-Sy-Sp-AROTC-NROTC

## KEY TO ABBREVIATIONS

LAS Arts and Sciences	G Graduate School	Mu Medicine	SF Sister Formation
AE Adult Education	HS Home Study	N Music	Sp Speech
A Architecture	ILL Institute of	P Nursing	Sy Seismology Station
C Commerce	Languages and	PT Pharmacy	T Theatre
D Dentistry	Linguistics	RT Physical Therapy	AROTC Army
DH Dental Hygiene	IR Industrial Relations	M Radio-TV	NROTC Navy
Ed Education	J Journalism	S Social Work	Air Force AFROTC
E Engineering	L Law	SC Science	
FS Foreign Service	MT Medical Technology		



## Marquette University

Now in its 81st year, Marquette University in Milwaukee, Wis., is a fully accredited, coeducational institution offering training and degrees in most of the professions. The student will find Marquette to be a pleasant, tradition-laden school thriving in a great American metropolis.

Sixty-eight buildings now in use at expanding Marquette provide excellent libraries, laboratories and classrooms for a student body of more than 11,000 and a faculty of about 1,000. Ten schools and colleges with 81 departments and divisions offer students opportunities to satisfy their special academic interests and talents in undergraduate and graduate studies, and professional training, too.

Of special interest is the campus Vocational Guidance Center. One of the first universities to recognize the importance of vocational guidance and placement, Marquette boasts more than three decades of background in this field.

F-8

(Doubleday Anchor Books, 2 vols, \$.95 each)

BASIC DOCUMENTS IN AMERICAN HISTORY, by Richard B. Morris (Van Nostrand Anvil Books. \$1.25)

OREGON TRAIL, by Francis Parkman (New American Library. \$.50)

CONQUEST OF PERU, by William H. Prescott (Dolphin Books. \$1.45)

THE MAKING OF EUROPE, by Christopher Dawson (World Pub. Meridian Books. \$1.35)

THE WANING OF THE MIDDLE AGES, by Johan Huizinga (Doubleday Anchor Books. \$.95)

A POPULAR HISTORY OF THE REFORMATION, by Philip Hughes (Image Books. \$.95)

THE INFLUENCE OF SEAPOWERS ON HISTORY, by Alfred T. Mahan (Hill & Wang American Century Series. \$1.95)

THE REVOLUTION OF 1848: A SOCIAL HISTORY, by Priscilla Robertson (Harper Torchbooks. \$2.25)

TO THE FINLAND STATION, by Edmund Wilson (Doubleday Anchor Books. \$1.45)

FROM LENIN TO KHRUSHCHEV: THE HISTORY OF WORLD COMMUNISM, by

Hugh Seton-Watson (Praeger. \$1.95)

CENTURY OF TOTAL WAR, by Raymond Aron (Beacon. \$1.65)

ALFRED THE GREAT, by Eleanor Duckett (U. of Chicago Phoenix Books. \$1.35)

CHRISTOPHER COLUMBUS, MARINER, by Samuel Eliot Morison (New American Library. \$.50)

CATHERINE OF ARAGON, by Garrett Mattingly (Random House Vintage Books. \$1.45)

ERASMUS AND THE AGE OF THE REFORMATION, by Johan Huizinga (Harper Torchbooks. \$1.50)

GEORGE WASHINGTON: MAN AND MONUMENT, by Marcus Cunliffe (New American Library. \$.50)

JOHN ADAMS AND THE AMERICAN REVOLUTION, by Catherine Drinker Bowen (Grosset & Dunlap Universal Library. \$1.95)

THOMAS JEFFERSON, by Gilbert Chinard (Ann Arbor Paperbacks. \$1.95)

ABRAHAM LINCOLN, by Lord Charnwood (Pocket Books. \$.35)



## DOUBLEDAY IMAGE BOOKS

Eight years and 126 titles ago, the first Image Book was published with the purpose of "making the world's finest Catholic literature available to all." Now, millions of copies later, the enthusiastic praise of critics and readers alike emphatically affirms that Doubleday Image Books are the most distinguished Catholic paperbacks on the American publishing scene.

Low-priced, handsomely designed and sturdily produced, Image Books include outstanding Catholic works for every taste and interest—many of which still sell in hard-cover editions for as much as \$7.50.

Among the many renowned authors from all eras and all countries whose writings appear under the Image imprint are G. K. Chesterton, Jacques Maritain, Christopher Dawson, St. Thomas Aquinas, Philip Hughes, Thomas Merton, Karl Adam, François Mauriac, St. Augustine, St. Teresa of Avila, St. John of the Cross, Cardinal Newman, Ronald Knox, Hilaire Belloc, Fulton J. Sheen, Evelyn Waugh, Georges Bernanos, Bruce Marshall, Paul Horgan, Henri Daniel-Rops, Louis de Wohl, and Karl Stern.

The subjects on which these and other distinguished authors in the Image series have written include history, hagiography, biography and autobiography, philosophy, theology, apologetics, spiritual classics, poetry, fiction, counsel, meditations, Papal encyclicals, dogma, mysticism, education, and travel.

Particular titles of widespread interest and major importance include such classics as the especially prepared translation of *Summa Contra Gentiles* (5 vols.), *The Spirit of Catholicism*, *The Popular History of the Catholic Church*, *The Diary of a Country Priest*, *The Catholic Church in the Modern World*, *Orthodoxy*, *Apologia Pro Vita Sua*, *Introduction to the Devout Life*, *The Little Flowers of St. Francis*, *Religion and the Rise of Western Culture*, *Existence and the Existent*, and *This Is the Mass*.

In 1962 readers will have available through Image Books the first paperback volumes of two of the great multi-volume works in Catholic literature: Frederick Copleston's *A History of Philosophy* and Henri Daniel-Rops' *History of the Church*. With these, and other books now in preparation, Doubleday Image Books will continue to fulfill its purpose in "making the world's finest Catholic literature available to all."

Send for free descriptive brochure on all titles. Write to:

**DOUBLEDAY IMAGE BOOKS**

Garden City,  
New York



### Random Roundup

THIS ISSUE's music notes will range rather widely over books and records in a nondescript way. When you treat a single theme, as we usually do, you inevitably let a lot of loose strings gather. Here are some of them.

First a word of thanks to those of you—more than 2,200 already—who have joined our America Record Society. Your response has been more than encouraging, both in subscriptions and letters. We hope that the little brochure—minute-by-minute and second-by-second guideposts to listening—that you will receive shortly, will add to your enjoyment, and that subsequent records will continue to meet your needs.

Among records received by us, two in a lighter, unpedagogical vein will prove pleasant. Antal Dorati and the London Symphony Orchestra have done sensitive readings of four popular symphonic works that should grace your collection. They are not symphonies, but are in the grand symphonic style



er. \$1.95)  
Raymond

or Duckett  
x Books.

RINER, by  
w Amer-

rett Mat-  
Vintage

E REFOR-  
(Harper

D MONU-  
e (New

AN REVO-  
er Bowen  
ersal Li-

Chinard  
(95)  
arnwood



l range  
records  
ou treat  
do, you  
gs gath-

of you  
o have  
Society.  
man en-  
and let-  
chure-  
second  
ou will  
enjoy-  
ds will

as, two  
in will  
and the  
e done  
r sym-  
e your  
honies,  
c style

1961

## The famous shop for Catholic Books

### THE NEWMAN BOOKSHOP

Catholic books, Prayer books  
and Bibles—all languages.  
We can supply all books  
reviewed or advertised in  
America. Catalogs available.

For Mail Orders: Westminster, Md.

226 N. Liberty Street—Baltimore 1, Md.  
901 Monroe St., NE—Washington 17, D. C.

#### The America Press

920 Broadway, N.Y. 10, N.Y.

Gentlemen: Please send me the  
pamphlets checked below in the  
quantities shown:

#### C-TITLES 50¢ EA. 12 FOR \$5.00

No.	Title	Quantity
C-45	Mater et Magistra (Christianity and Social Progress)	.....

#### A-TITLES 15¢ EA. 10 FOR \$1.00

No.	Title	Quantity
A-46	Population Explosion	.....
A-45	Catholics on the Secular Campus	.....
A-42	Let's Talk Sense About the Negro	.....
A-40	Mothers and Daughters	.....
A-59	The Loneliness of Man	.....
A-21	Negroes in My Parish	.....
A-56	English in the Liturgy	.....
A-55	Brainwashing and Foreign Policy	.....
A-53	Moral Rearmament	.....

#### B-TITLES 25¢ EA. 10 FOR \$2.00

No.	Title	Quantity
B-67	The Bible: Road to Unity	.....
B-64	One Fold, One Shepherd	.....
B-63	The Moral Curve	.....
B-58	Living for God in the Sixties	.....
B-61	Fr. Gustave Weigel on Church-State Relations	.....

☐ Payment enclosed ☐ Bill me later  
(Sorry, no billing on orders that  
are less than \$3.00)

NAME \_\_\_\_\_

STREET \_\_\_\_\_

CITY \_\_\_\_\_

ZONE \_\_\_\_\_ STATE \_\_\_\_\_

that makes agreeable listening: Liszt's  
*Les Préludes*, Smetana's *The Moldau*,  
Moussorgsky's *Night on Bald Mountain*  
and that favorite encore number, Sibelius'  
*Valse Triste*. Each of these is or-  
chestraally a fine show piece, and Mer-  
cury's Living Presence stereo version  
will delight the hi-fi-minded (SR  
90214).

Until the end of the last century,  
apart from Berlioz, French orchestral  
music was little respected across the  
Rhine. Yet even the most hardened  
musical gallophobe can scarcely resist  
Bizet and his Suites 1 and 2, *L'Arlési-  
enne*. Now we have Hans-Juergen Wal-  
ther and the Hamburg Pro Musica Sym-  
phony performing the two suites with  
suitable freshness and zest (Epic-Per-  
fect PL 13017).

If you want something a bit more  
venturesome but still not too esoteric,  
I suggest a varied program of modern  
music: *Two Rhapsodies* by the late  
American composer, Charles Loeffler,  
Howard Barlow's *Night Song* and *Five  
Miniatures* by William McCauley, dis-  
tinguished Canadian composer and mu-  
sic director of Toronto's important new  
O'Keefe Center (Mercury, Stereo SR  
90277). Howard Hanson, with his usual  
competence, directs the Eastman-Roch-  
ester Orchestra.

With opera season upon us once  
again and the Metropolitan, despite ill  
omens, soon to broadcast to millions of  
listeners all over the continent, you may  
be looking for a really useful opera  
guide. You can do no better than to  
secure George Martin's new work, *The  
Opera Companion, A Guide for the  
Casual Operagoer* (Dodd, Mead, 751  
pp. \$12.50). Don't be disarmed by the  
subtitle; you may be casual, but Mr.  
Martin's book, while witty and even  
sparkling, is altogether scholarly in the  
best sense of that abused word.

It would be hard to think up a sen-  
sible question about opera that you will  
not find answered in this prodigious  
volume. Are you curious to know how  
high the "A" is tuned at various times  
and places? Or do you want to know  
which opera has been performed where  
and how often? Or the most frequently  
done work at the Metropolitan? (An-  
swer: *Aida*, 441 times.) Or the most  
popular opera in a given decade? (An-  
swers: for the past decade, *Bohème* at  
the Met; *Carmen* in London; *Figaro* in  
Hamburg; *Aida* in Milan; *Faust* in  
Budapest; *Eugene Onegin* in Moscow;  
etc.)

To return to a favorite theme, since  
the best thing to do with music is to  
make it yourself, I should like to close  
this random recapitulation with a coda



#### ROCKING CHAIR MADONNA

by

Jose Pinal of Mexico

Original hand carving of natural  
tropical cedar wood, 7 x 6", each  
piece signed by Pinal .....\$23.50

For handsome 20-page illustrated catalogue listing  
over 500 full-color religious art prints and objects,  
send 50¢ to:

#### CATHOLIC ART EDUCATION

B'auvelt 1, New York

Second National

\$1,000.00

#### SHORT STORY CONTEST

for Catholic College Students

Co-Sponsored by

THE  
THOMAS MORE ASSOCIATION  
and  
THE McGEARY FOUNDATION

For the best short story submitted by  
an undergraduate student attending a  
Catholic College in the U.S., subject to  
rules of entry, the co-sponsors will award  
\$1,000 cash to the author and the  
McGeary Foundation Gold Medal (de-  
signed by Ivan Mestrovic) to the college  
in which the winning author is enrolled.  
Contest closes April 1, 1962.

Write for rules:

Contest Editor

THOMAS MORE ASSOCIATION  
210 W. Madison St., Chicago 6, Ill.

Read last year's winning story "Man of  
God" by Notre Dame student John Reishman  
in the October issue of THE CRITIC.

## Notices

30 cents per word  
Payment with order

**ABANDON** the old approach to the Sacraments. Gain a better understanding and appreciation for these signs of God's love. Read, enjoy and benefit from the reading of a new series—"THE SACRAMENTS—magic or mystery?". A complete set of 8 pamphlets (boxed in an attractive shelf-case). Yours for only \$1. Send check to: AVE MARIA, Box 8, Notre Dame, Indiana.

**ALL BOOKS**—however old or long out-of-print—located by "book detective" team. Fiction, nonfiction. All subjects. Name the book—we'll find it! Then we'll quote prices, courteously, leaving question of whether to purchase entirely up to you. No obligation. Write Books-On-File, Dept. AMER, Union City, New Jersey.

**CATHOLIC FILM DIRECTORY.** Plus 1961 Supplement. Now available—more than 250 Catholic Religious Films described in annotated listings—ONE DOLLAR—creditable toward film rental. Dept. AM—29 Salem Way, Yonkers, N.Y.

**CHRISTMAS CARDS** inspired by the rich simplicity of the Advent-Epiphany liturgy, executed by a talented Chinese nun-artist. By special request, made available to the public this year for the first time. Single price: \$2.50 for box of ten. Send for brochure and sample. Sisters of Notre Dame, 701 E. Columbia Avenue, Reading 15, Ohio.

**IRISH BOOKS.** Beileek China, Linens, Celtic Crosses, Rosaries, Cards, etc. Write for Catalogue. Irish Industries Depot, Inc., 876 Lexington Ave., New York 12, N. Y.

**IRISH CHURCH LINENS**—for free catalogue of plain linens, embroidered altar linens, and laces, write THOMAS YOUNG INC., 42 White Street, New York 13, N. Y.

**JESUIT HOME MISSION.** My hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, N. C.

**LINEN CHASUBLES**, altar cloths and other altar linens, exquisitely hand-embroidered. Church linens by the yard including crease-resistant alb linen. MARY MOORE, Box 394-M, Davenport, Iowa.

**RELIGIOUS STATUES**—handmade to your order. St. Benedict Studio, 9 Rayfield Road, Westport, Conn.

on two new books of music. Both give you music in English and both are published by Doubleday. One is *Folk Songs of England, Ireland, Scotland and Wales*, edited by William Cole with simple piano or guitar accompaniments (243pp., \$7.50). The other is *An English Song Book*, by that dedicated promoter of medieval and renaissance music, Noah Greenberg (who gave us *The Play of Daniel*). This is a splendid choice of motets and madrigals (213pp., \$5.95) for your choir or madrigal group. You surely belong to one or both, don't you?

C. J. McNASPY



*"But He lay asleep. . . . Then He rose up, and checked the winds, and the sea." From this passage we see that all creatures recognize their Creator (St. Jerome, on the Gospel for the 24th Sunday after Pentecost).*

**WE** SEE, if good and learned Jerome will suffer our boldness, a deal more than that, though that is perception indeed. Let us consider.

The clause *Ipsa vero dormiebat* (*But He lay asleep*) is one of those brief and casual Gospel remarks which are exactly like icebergs—they are very cool, and nine-tenths of their significance lies hidden. What is contained, among other suggestions, in these three or four ordinary words is the huge dogmatic truth of the actual humanity of Christ.

Sleep is a marvel and a mystery. The research doctors and the industrious psychologists of our day are being notably wakeful on the subject of sleep. The experts would like to know why we sleep, possibly with a view to arranging, God forbid, that we should all sleep less.

Not at all for the first time in history, but for the first time officially, people are being paid to sleep. It is true that their napping lacks a certain privacy and that they are pretty thoroughly trussed and wired before they pop off, but the fact remains that they are paid to sleep. I have known men who would be keenly interested in some such proposition.

Yet the only special knowledge we seem to have gained by experiment so

## ADVERTISEMENT

\$6.00

### KING AND CHURCH

by W. Eugene Shiels, S.J.

Shortly before America was discovered, the kings of Spain received an unusual grant from Rome. It was the royal patronage of the Church, the right to administer all religious affairs in Granada. The grant was soon extended to the Indies. This patronage produced excellent results in the establishment of religion overseas and in building and cementing the structure of empire. It deserved to be called "the most precious pearl in the royal diadem."

But the grant created an unnatural situation that led in time to a servitude of the Church to the State. Taken altogether it developed into a magnificent illusion, a Church subservient to a Crown that finally perverted the patronal function. History never gave clearer, more cogent warning against improper ties between religion and civil government.

The book aims primarily to present in full the documents that are basic to a study of the patronage, and in this to make clear just what was its origin and operation. These texts are woven into a narrative that spans the three centuries of the patronage.

W. Eugene Shiels, S.J., began his studies of the Spanish empire under Professor Herbert E. Bolton at the University of California, where he received his doctorate in 1933. Since then he has been teaching and writing in the same field. He is professor of history and chairman of the department at Xavier University, Cincinnati. He is an active member of the historical associations and an associate editor of *Mid-America*.

LOYOLA UNIVERSITY PRESS

Chicago 13

America • NOVEMBER 4, 1961

\$6.00

## CHURCH

Shiels, S.J.

discovered, an unusual royal pa- right to ad- n Granada. ded to the uced excel- ishment of ilding and empire. It st precious

unnatural a servitude Taken al- magnificent nient to a d the pa- ever gave ng against and civil

to present e basic to nd in this its origin are woven the three

began pire olton at where he B. Since d writing ssor of

ty, mber and merica.

## PRESS

ago 13

R 4, 1961

far is that dreams are important to sleep, that sleep without dreams is not worth the—well, the effort. Our old knowledge, however, abides. God does not sleep, and angels do not sleep. But men and animals sleep, and they sleep because they must. The reason for all this is clear. Sleep is a bodily function, answering to a bodily need. But God and angels are bodiless spirits, whereas men and animals are solidly corporeal. *Ergo.*

One sees the touching conclusion at once. Christ our Lord slept, and slept soundly—there was a vicious storm going on, remember?—because He was very tired, and He was tired because He was a man. It is never soul or spirit that grows weary. It is muscle and sinew and nervous system. Incidentally, the Latin verb in our little passage is more meaningful than its English translation. That verb is in the imperfect tense, which in Latin conveys either repeated or continued action. Our weary Lord in that wicked squall *went right on sleeping.*

O true man Christ! How little I really understand in all that You did and said and experienced! Even as You lie there, dead to the world, Your heavy head on the helmsman's leather pillow, You are my teacher and my lesson and my deep comfort.

Yet this sleepy Man, protesting a little, gets up and stops a storm. *Then He rose up, and checked the winds, and the sea, and there was deep calm.* Just like that. No wonder old Jerome simply nods and mutters: "But of course. All creatures recognize their Creator."

This is the other side, the other aspect, the other truth about Christ. He is man, indeed. But He is God, indeed.

Every well-disposed man of faith is now heartened and gratified by all that he hears of the relatively new ecumenical cordiality between Christian sects. Such sanity and charity are long overdue. And surely we Catholics will not be regarded as captious and difficult if we most respectfully beg our Protestant friends to by-pass and postpone many a lesser question, and come with us, in sincere effort to be truly more Christian, to the heart of the matter. We must address to all, not as a polemical maneuver, but because the question is the question, upon which all that is Christian must depend, the blunt query which Christ Himself put to His twelve closest followers: *And what of you? Who do you say that I am?*

The divinity of Christ, together with the humanity of Christ, is not only Catholic truth. It is Christian truth. It is the supreme Christian truth.

VINCENT P. MCCORRY, S.J.

# Schools and Colleges

Maine\_\_\_\_\_

## ST. FRANCIS COLLEGE

*Conducted by the Franciscan Fathers*

A small 4-year liberal arts college for men. B.A. degree. Majors in seven fields. Glee Club, dramatics, discussion clubs. Athletics: baseball, basketball, tennis, soccer. Spacious campus on Maine coast. Less than two hours from Boston. Reasonable fees. Write for catalog.

Dir. of Adm., 595 Pool St., Biddeford, Me.

Maryland\_\_\_\_\_

## COLLEGE OF NOTRE DAME OF MARYLAND

BALTIMORE 10, MARYLAND

*Conducted by*

the School Sisters of Notre Dame  
**FULLY ACCREDITED**

Program leading to A.B. degree  
Arts and Sciences

Teacher Training Pre-Medical  
*For catalog and further information  
address the Director of Admissions*

## MOUNT SAINT AGNES COLLEGE

Mount Washington, Baltimore 9, Maryland  
*Conducted by the Sisters of Mercy*

Accredited by the Middle States Association  
of Colleges and Secondary Schools

Courses leading to Bachelor of Arts and  
Bachelor of Science Degrees, Liberal Arts,  
Teacher Education, Pre-Medicine, Medical  
Technology, and Psychology

New Jersey\_\_\_\_\_

## Caldwell College

FOR WOMEN

Caldwell, New Jersey

**FULLY ACCREDITED**

Conducted by the Sisters of St. Dominic

A.B. and B.S. Degrees

Teacher and Secretarial Training

## COLLEGE OF SAINT ELIZABETH

Founded in 1899 by the

Sisters of Charity

Convent Station, New Jersey

New York\_\_\_\_\_

## COLLEGE OF MOUNT SAINT VINCENT

Mount Saint Vincent-on-Hudson  
New York 71, N. Y.

Conducted by the Sisters of Charity

OFFERS A.B. and B.S. DEGREES  
Liberal Arts, Commerce Education, Teacher  
Training. Campus bordering Hudson River.  
One-half hour from Grand Central Station,  
New York City

WRITE FOR BULLETIN A

## College of Saint Teresa

Winona, Minnesota

*A Catholic Liberal Arts College for Women*

*Conducted by*

SISTERS OF SAINT FRANCIS

CONGREGATION OF OUR LADY OF LOURDES

ROCHESTER, MINNESOTA

Early Registration is Advisable

*For full information address: Director of Admissions*



**BOTH** are yours for only

these two  
magnificent  
volumes

- a \$7.00

value

when you  
subscribe

to the

world-famous

# TWENTIETH CENTURY ENCYCLOPEDIA OF CATHOLICISM

through the savings plan  
of the PAULIST BOOK MART

## WHY DO WE OFFER YOU \$7.00 WORTH OF BEAUTIFUL BOOKS FOR ONLY 99c?

Frankly, we do it as our contribution toward the mutual understanding Americans of all faiths so earnestly desire. All men today pray for the success of the ecumenical movement, which seeks to explore the truths we share. These superb volumes set forth those things Catholics believe, and why they believe them. They will help you to the deeper understanding of others which every intelligent, informed American seeks.

## HAILED BY ALL FAITHS AS ONE OF THE MOST IMPORTANT PUBLISHING ACHIEVEMENTS OF OUR TIME.

This new kind of encyclopedia — scholarly, complete, yet utterly readable — is unique in that it is arranged for enjoyable continuous reading as well as for ready reference. Under the brilliant editorship of famed Academician Henri Daniel-Rops, leading authorities — each a specialist in his field — cover every aspect of Catholic belief and practice, in the complete 150-volume series being published at the rate of 2 volumes a month. Each subject is complete in one easy-to-read, easy-to-handle, superbly printed and bound 6" x 9" book.

## SEND COUPON NOW—YOU GET \$7.00 WORTH OF BOOKS EVERY MONTH FOR ONLY \$4.95.

As soon as we receive your subscription, we will send your first 2 books — "What Is Faith?" and "What Is The Bible?" — for only 99c! Thereafter, you will receive the 2 currently published books each month — a \$7.00 value — for only \$4.95, plus a few cents postage. You have everything to gain, and nothing to lose — because you may cancel at any time.

## PAULIST BOOK MART

180 Varick St., New York 14, N.Y.

Room 570

Yes, enter my subscription to the TWENTIETH CENTURY ENCYCLOPEDIA OF CATHOLICISM, and send me the 2 current volumes every month for which you will bill me only \$4.95, plus a few cents postage. As a bonus, send my first 2 volumes for only 99c. I understand that I may cancel at any time.

NAME \_\_\_\_\_

STREET \_\_\_\_\_

CITY \_\_\_\_\_

ZONE \_\_\_\_\_ STATE \_\_\_\_\_

99c

